ESSAY THE FIRST;

ON

KOCCH, BÓDO AND DHIMÁL TRIBES,

IN THREE PARTS.

PART I.—VOCABULARY.

PART II.—GRAMMAR.

PART III.—LOCATION, NUMBERS, CREED, CUSTOMS, CONDITION, AND PHYSICAL AND MORAL CHARACTERISTICS OF THE PEOPLE.

BY

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CALCUTTA:

PRINTED BY J. THOMAS, BAPTIST MISSION PRESS.

1847.

ON THE ABORIGINES OF INDIA.

BY

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Mirantur aliqui altitudines montium, ingentes fluctus maris, altissimos lapsus fluminum, et gyros siderum. Relinquunt seipsos, nec mirantur.—St. Augustine.

Quelqu' interêt que nous ayons a nous connaitre nous mèmes, je ne sais si nous ne connaissons pas mieux tout ce qui n'est pas nous.—Buffon.

The naturalhistory of man is indeed yet in its infancy, so that a complete view of the subject could not be attempted. . . . Every reptile, bird, beast, insect, mineral, has its historian, while the human subject has been completely neglected.—Lawrence.

Can we hope to proceed safely in legislation, in public institutions, in education, without a sound acquaintance with the physical and moral qualities, the languages and habits, of the subjects for whose benefit they are designed?—Idem.

PREFACE.

All those who are conversant with ethnology are aware that the pagan population of India is divided into two great classes, viz., the Arian or immigrant, and the Tamulian or aboriginal, and also, that the unity of the Arian family, from Wales to Assam, has been demonstrated in our own times by a noble series of lingual researches—researches which have done for the history of Man a service analogous to that done for the history of the globe he inhabits by the fossil investigations of Cuvier. The moral and physical condition of the several branches of the Arian race having been well known prior to these investigations, their sole object was to recover the clue to the common connexion and relationship of all the Arians, notwithstanding the obliterating effects on speech of ages of diverse social progress and of unrecorded migrations over half the globe's surface, and notwithstanding the striking physical changes worked in the lapse of ages by settlements in every clime, from the Equator to the Arctic circle. What a glorious triumph of literature to bridge such a profound and vast gulf!

The Tamulian race, confined to India and never distinguished by mental culture, offers, it must be confessed, a far less gorgeous subject for inquiry than the Arian. But, as the moral and physical condition of many of the scattered members of the Tamulian body is still nearly as little known as is the (assumed) pristine entirety and unity of that body, it is clear that this subject has two parts, each of which may be easily shown to be of high interest, not merely to the philosopher but to the statesman. The Tamulians are now, for the most part, British subjects: they are counted by millions, extending from the snows to the Cape (Comorin); and, lastly, they are as much superior

to the Arian Hindus in freedom from disqualifying prejudices as they are inferior to them in knowledge and all its train of appliances—a fact of which the extensive and important uses now making of the Kól or Dhánger race, offers a valuable exemplification. Yes! in *every* extensive jungly or hilly tract throughout the vast continent of India there exist hundreds of thousands of human beings in a state not materially different from that of the Germans as described by Tacitus. Let then the student of the progress of society, of the fate and fortunes of the human race, instead of poring over a mere sketch of the past, address himself to the task of preparing full and faithful portraits of what is before his eyes; and let the statesman profit by the labours of the student; for these primitive races are the ancient heritors of the whole soil, from all the rich and open parts of which they were wrongfully expelled by the usurping Hindus.* It is *one* great object of this research to ascertain when and under what circumstances this dispersion of the ancient owners of the soil took place, at least to demonstrate the fact, and to bring again together the dissevered fragments of the body, by means of careful comparison of the languages, physical attributes, creed and customs of the several (assumed) parts. It is *another* object, not less interesting, to exhibit the positive condition, moral and material, of each of these societies at once so improveable and so needful of improvement, and whose archaic status, polity and ideas offer such instructive pictures of the course of human progression.

I have said that the unity of the Arian race has been demonstrated chiefly through lingual means. We have now similarly

* It can hardly be necessary for me to say that I do not entertain the idle notion of now ejecting the Hindus and replacing the aborigines, but that of drawing well-informed heedfulness to the condition and claims of the latter.

as this latter one

Surely a subject so worthy of the best attention and ablest examination ought not to be treated superficially, or as if we aimed merely to learn how far the aborigines have a common tie of descent.

to demonstrate the unity of the Tamulian race, an interesting but a difficult task; for there is an immense number of spoken tongues among the Tamulians, whereof I have already ascertained not less than 28 in the limited sphere of my own proposed inquiries;* and all these, though now so different as to be mutually unintelligible to the people who use them, require to be unitised, while one of the highest authorities† on such points fairly declares that he cannot tell what constitutes identity of language. It is clear therefore to me that in this inquiry we shall require all the helps within our reach, and that a copious vocabulary, as well as a rudimentary grammar, of each tongue, will be indispensable. But the rudiments of grammar are to be had only with extreme toil, as creations of your own, from the crude element of very corrupt sentences supplied by unlettered children of nature; and, in proportion as all such grammars are likely to be deficient, in the same proportion do copious vocabularies become more and more desirable. Besides, summary vocabularies are apt to deal with generals, whereas particulars embody the character and racy virtue of speech. But homebred words are all *very* particular, and proportionably numerous; while general terms, if more conveniently few, are less characteristic and very apt to be of exotic origin; take the English general term to move; it is Latin and one; but of the numerous sorts of special motion (to hop, to skip, to jump, to tumble down, to get up, to walk, to fly, to creep, to run, to gallop, to trot,) all are "genuine Saxon, by the soul of Hengist." Again, the long and perfect dispersion and insulation of the several members of the Tamulian body have led to an extremity of lingual diverseness which, as contrasted with the

* I confine myself to the aborigines of the mountains and tarai between Kumaun and Assam, a rich and extensive field of research. But I hope that other inquirers will, under the auspices of the Society, join me to complete the investigation.

† H. H. Wilson's preface to the Mackenzie papers. Wilson's scepticism is somewhat wanton and affected: a sly hit at ignorance?

similarity of their creed and customs, is the enigma of their race, and an enigma which assuredly no Œdipus will solve except by *dint of words*. In Hindi and Urdú, structure is the same: vocables make all the difference; which is *there* broad and clear owing to the evidently foreign elements of the diversity. Not so, however, in the Tamulian tongues, in which there is very little of foreign element: all is homogeneousness in the vocables, and from its sameness of kind is less open to distinct separability. A summary comparative vocabulary was framed some years back by that able and zealous enquirer, the Rev. Mr. Brown, and it has been extensively filled up with the dialects of the mountaineers round Assam. But, in applying this vocabulary to the uses of the present Essay, I have found it quite insufficient to the ends in view, to raise, not to solve, doubts; and in reference to this question of the adequacy or otherwise of a very limited number of words even of a primitive character, I request particular attention to the fact, that the popular opinion of the decisive nature and effect of such words, propagated by that able polyglottist, Abel Remusat, has been lately shown to be *far* from decisive by Schott, whose observations on the subject may be seen, in lucid epitome, in Prichard's Physical Hictory.* Mr. Brown's words are scarcely of that kind which Remusat justly laid stress on as "prerogative instances" of speech.† They are also, I think, much too few in number to yield decisive results, even had they been quite faultlessly selected. Any vocabulary that aspires to be useful, must, however summary, contain a fair portion of words belonging to each and all of the "parts of speech," and must also give the cardinal numbers, at least down to 10.

With regard to the second object of these inquiries, or the

* Vol. IV. p. 395, and the following.

† For example, light, lux, is a high abstraction which none of my informants can grasp, though they readily give equivalents for sunshine and candle or fire flame.

determination of the moral and physical status of each aboriginal people, it is to be observed that, as the Tamulians have, none of them, any old authentic legends, and are all very uninformed, save in what respects their immediate wants and habitual ideas, it is exceedingly difficult to learn any thing of this sort from them *directly*: their creed especially is a subject of insuperable difficulty, through the sole medium of direct questioning: their customs, again, are apt to afford but negative evidence, because being drawn from boon nature, they tend to identity in all the several nations; and lastly, their physical aspect is of that osculant and vague stamp, which indicates rather than proves any thing; or rather, what it does prove is general, not particular. We are thus driven back through all the media of research upon the grand stay of a copious vocabulary. It is my fixed conviction that every distinct effective idea must have an appropriate word to express it; that the more important the idea or want (if felt by the *parties themselves*) the more surely will the correspondent term be forthcoming. Now, in regard to the creed of two of these nations (the Bodo and Dhimal), I have toiled for weeks to come at the verity by means of direct questions; and yet, if at this moment I have any distinct notion of the real belief of these people, certainly I am as much indebted for it to my ample vocabulary as to all my direct interrogations. In the vocabulary, I find no adequate word for God, for soul, for future state, for Heaven, for Hell, for piety, for sin, for prayer, for repentance, for pardon; and I apply this broad and sure basis of inference, but without exaggeration, to its legitimate purpose! Nothing can exceed the vagueness of all direct statement on this most important of subjects: the gods (void of godhead: creator, lawgiver, judge) are very angry: why? *not* because *you* have sinned, but because *they* are neglected: they must be flattered with gifts. This is all; *save* what may be surely, if carefully, gathered from a copious vocabulary. I have adverted to the number of people whose speech is to be investigated, (28) as

well as to the careful and ample style of investigation which I conceive can alone suffice for the realization of the ends in view; for our aim is not to raise doubts but to solve them.* But time is the most precious of all things; and as the present investigation has cost me six months, I purpose to seek aid and help from abroad, furnishing to each of my co-operators the present paper as a model, it being indispensable for purposes of *ready* and [illegible] *comparison*, that all information should take a like direction, and that direction a sound and good one. In submitting therefore the first of an intended series of papers to the Asiatic Society of Bengal, I have the honour to solicit its revision of my labours, in order more particularly to render the form of the vocabulary and grammar as good as may be, containing *all that is essential* and *nothing superfluous.* Should the Society favour me with any such suggestions, or should it practically ratify my present work by printing it, I intend forthwith to have 50 blank and 50 full copies of the essay printed for distribution to co-operators; and meanwhile I shall conclude this too long preface with a few explanations of the reasons which have led me to give this particular form to the vocabulary, the grand stay, as I conceive, in these inquiries, for the reasons already given. It will be seen at a glance that my vocabulary is not alphabetical. I think the alphabetical plan liable to two extreme objections; for we become thus entangled amid synonyma that are superfluous or deceptive, and among vague words that are worse than useless. But, worse than this, the alphahetical plan is void of all that facilitation which is so indispensable towards the accomplishment of the end in view, it being at once most difficult and most necessary to lend the vagrant minds of our primitive informants some helps towards compression and steadiness of attention in to them so new, so strange, and so tedious, a labour. The principle I have proceeded upon is the association of ideas by simi-

* See note at the end of this Preface.

litude, contrast and habitual connection; and I have found this grand principle, (which is to our *cogitative, what sympathy is to our emotive faculties)* when understood and applied with the requisite simplicity, to be of great assistance to myself in guarding against vague words, whose name is legion, and of yet more and more important assistance to my primitive-minded respondents. In numberless instances the mutual doubts created by the first word were removed by mere utterance of the correlative or contrasted term; whilst in each of the arts and crafts the clue furnished by connexion and dependancy of parts enabled me rapidly and surely to work onwards with the vocables. I ~~perceived also that I was~~ purposed also at the same time thus ~~preparing~~ to prepare so many distinct pictures of the state of knowledge in its several departments, such as it is within the ken and use of the races interrogated (an important part of my plan of absolute as well as comparative estimates); and, even when no such knowledge was to be had in the particular case before me, I have carefully preserved the blanks, deeming the negative almost as valuable as the positive evidence—not to mention that, having in view application to other respondents of different nations, it followed that the blanks in one paper might be well filled in another. Still, the vocabulary is too large and too difficult; and it is therefore a great object to reduce it in the complex terms without mutilation, and also to give the essentials of grammar with the utmost simplicity and conciseness; and for aid to these ends I shall be thankful, though no pains have been spared to render the whole paper as it now stands worthy of the Society's acceptance and a fitting model for future research. Of the three separate people* treated of (the Kóch, the Bódó, and the Dhimál) I have given physical delineations of the Bódó only, because the

* I distinguish by language, and assume that wherever there is a broad spoken diversity of tongue unintelligible to neighbours, there is distinct people. The value of these spoken diversities will be hereafter determined as one general result of the inquiry on foot.

faintly yet distinctly marked type of the Mongolian* family is similar in all three, but best expressed (so to speak) in the Bódó features and form. I am not unaware that a great deal has been already done in the line of research which I have now, not taken up,† but resumed, and if I have not adopted and followed up the method of investigation of any of the many able men who have, with reference to my present attempt, preceded me in this field, it is not because I am insensible of the value of those labours, but because their diversity is quite opposed to every idea of system, where system is most needful, and *that* the best system: wherefore the corrections of the Society are solicited for my own work prior to its dissemination (as a model) for being filled up by various co-operators either within the limits assigned to myself (if such aid can be had), or elsewhere and beyond those limits.

B. H. Hodgson.

Darjeeling, June, 1846.

NOTE.—The great Scythic stem of the human race is divided into three primary branches, or the Tangús, the Mongol, and the Turk. The first investigators of this subject urgently insisted on the radical diversity of these three races: but the most recent inquirers more incline to unitise them. Certainly there is a strong and obvious character of physical, (if not also of lingual,) sameness throughout the Scythic race; and it is remarkable that this peculiar character belongs also to *all* the aborigines of India, who may be at once known, from the Cavery and Vigarú to the Cosi and Bhagarathi, by their quasi-scythic physiognomy, so decidedly opposed to the Caucasian countenance of the Arians of India, or the Hindus. I apprehend that there

* Mongolian? potius Scythic.—See the appended note on the subject.

† When I went to England in 1844, I possessed vocabularies of all the languages and dialects of Nepal: but these, with many other valuable papers, were lost owing to circumstances I need not dwell on. I have recovered some fragments, and am reconstructing the vocabularies of these dialects upon the plan above delineated.

will be found among the aborigines of India a like lingual sameness, and that very extended and very accurate investigation will consequently alone suffice to test the real nature and import of the double sameness, physical and lingual. That all the aborigines of India are Northmen of the Scythic stem seems decidedly and justly inferrible from their physical characteristics. But, inasmuch as that prodigious stem is every where found beyond the whole Northern and Eastern boundary of India, not merely from the Attok to the Brahmaputra, where these rivers cut through the Himalaya, but from that point of the latter river all the way to the sea, and inasmuch as there are familiar and trite Gháts or passes over the Himalaya throughout its course along the entire confines of India from Kashmir to the Brahma Kúnd, it follows of necessity that very careful and ample investigation will alone enable us to decide upon the question of the unity or diversity of the aborigines of India, in other words to decide upon the questions, whether they owe their confessed Scythic physiognomy to the Tangús, the Mongol or the Túrk branch of the Tartars or Scythians, and whether they immigrated from beyond the Himalaya ("the hive of all nations") at one period and at one point, or at several periods and at as many points. Between Gilgit and Chittagong there are 100 passes over the Himalaya and its south-eastern continuation to the Bengal Bay; while for the *time* of passage, there are ages upon ages before the dawn of Legend and of chronicle.

I incline to the opinion that the aborigines of the *Sub-Himálayas*, as far east as the ~~Burnadi~~ of Assam, belong to the Tibetan* stock, and east of that river to the Chinese stock—except the Gáros and other tribes occupying that portion of the Hills lying between Assam and Sylhet; and that the aborigines of the *tarai* and *forest* skirting the entire sub-Himálayas inclusive of the greater part of the circuit of the Assam Valley, belong, like those last mentioned, to the Tamúlian stock or aborigines of the plains of India generally. But what is this Tamulian stock? what the Tibetan stock? and what the Chinese? and to which of the three grand and well known branches of the Scythic tree (Tangús, Mongol, Turk) do the Tamulians, the Tibetans and the Chinese† belong?—I have now said enough to enforce caution and stimulate curiosity, and I pause.

* Notices of the Languages and Literature of Nepal.

† The *Tartars* of China are Mantchurian Tangús. I allude to the Chinese proper.



VOCABULARY.*

1ST.—NOUNS.

English.	*Koch.*	*Bodo.*	*Dhimál.*
The Universe,	Songsár,	,,	,,
Creator,	,,	,,	,,
Creature,	,,	,,	,,
Matter, universal,	,,	,,	,,
Spirit, universal,	,,	,,	,,
Space ditto,	,,	,,	,,
Time ditto,	Kál,	Khál,	Khál.
Motion, universal,	Chalan, gaman,	Thángbai,	Hánka.
Immotion or rest,	Thirta, Rahan,	Thábai,	Hiká.
Action, conscious motion,	Korom,	Habba,	Kámpáka.
Inaction ditto,	,,	Habbagéyá,	Kámmánthuka.
Light, lux,	Jyoti,	Shráng,	Jolka.
Darkness,	Andhér,	Khomshi,	Kitikitika.
Figure or form,	Rúp,	Rúp,	Rúp.
Formlessness,	Arúp,	Rúpgéyá,	Rúpmánthuka.
Star,	Tárá,	Háthotki,	Phúró.
Planet,	Graha,	,,	,,
Saturn,	Súni,	,,	,,
Jupiter,	Brihaspati,	,,	,,
Venus,	Súkra,	,,	,,
Mars,	Mongol,	,,	,,
Eclipse,	Grohon,	,,	,,
Heaven,	Sworg : Dévá,	Nókhoráng, visible arch,	,,
Earth,	Prithivi,	,,	,,
Hades or Hell,	Pátál, Norok,	,,	,,
This world,	Lók,	,,	,,
The next world.	Pórlók,	,,	,,
God,	Bhagaván,	Bátho (the Síj plant),	Wáráng-Béráng (mas et fœm).
A God, any,	Dév'ta,	Madai,	Dír, Grám.

English.	*Koch.*	*Bodo.*	*Dhimál.*
Angel or Kalodemon,	Súr, Dév'ta,	,,	,,
Devil or Kakodemon,	Dait, Rákshas, Asúr,	,,	,,
The Devil,	,,	,,	,,
Fairy, good,	,,	Madai,	,,
Ogre, Gnome, Sprite, } bad,	,,	Jomon,	,,
Ghost,	Bhút,	Gathaicho,	,,
Witch (*fem.*),	Dákini,	Háshá-Hinjou, Hinjouni Daina,	Mhái Béwal Dhaina.
Sun,	Bélá,	Shán,	Bélá.
Moon,	Chánd,	Nókhábir,	Táli.
Dark half of,	Badi,	Dán khomshi,	,,
Bright ditto,	Súdi,	Dán shráng,	,,
Body, limited,	Gotor,	Modom,	Dhór.
Shadow,	Chíá,	Sáikhlúm,	Dápká.
Human body,	Gotor,	Modom,	Dhor.
Human soul,	Jíú,	,,	,,
Life,	Jíú,	Gótháng,*	Singlhóka.
Death,	Moron,	Gothoi,*	Síká.
A being, moving,	,,	,,	,,
A thing, motionless,	,,	,,	,,
A name,	Nám,	Múng,	Ming.
An animal,	Pasú,	Gothing,	,,
A vegetal,	Trin,	,,	,,
A mineral,	Dhátú,	,,	,,
Human kind,	Mánushi,	Mánushi,	Dyang.
Quadruped,	Chárpáyá,	Athéng thóngbré,	Diálong-khókoi.
Bat kind,	Chám chilka,	Badamali,	,,
Bird kind,	Pókhi,	Dáuchen or Dau,	Jihá.
Fish kind,	Máchá,	Gná,	Haiyú.
Shelled fish kind,	,,	,,	,,
Testudines,	,,	,,	,,
Lacertine Reptiles,	,,	,,	,,
Batrachians,	,,	Imbú,	,,
Serpent kind,	Sámp,	Jibo,	Púnhiá.
Insect kind,	Póká,	Impho,	Nhámoi.
Mind, understanding, Reason, the thinking organ,	Mon,	Gasho?	,,

* Rather alive and dead.

English.	*Koch.*	*Bodo.*	*Dhimál.*
Instinct, animal. Reason,	,,	,,	,,
Meditation, thought, reflection, the act,	Bhávana,	,,	,,
Consciousness,	,,	,,	,,
Reasoning, ratiotination,	,,	,,	,,
Debate, argument,	Báda bádi,	Raijalaiyu,	Dopka warka.
Memory,	Phom,	Shútrúng,	Phom.
Forgetfulness,	Béphom,	Bouwa, Shút-rúnggeya,	Phommánthó.
Sensation, physical,	Dishapán,	Dásmanno,	Dishaménka.
Perception, mental, or, Apprehension,	Phom,	Gashomanno,	Phom.
Quantity,	,,	,,	,,
Degree,	,,	,,	,,
Quality,	Gún,	,,	,,
Number,	Ganti,	Shanno,	Ganéká.
Time, limited,	Bélá,	Bélá,	Bélá.
Place, ditto,	Thán,	Núpthi,	Chól.
Circumstance, event, external,	Británt,	,,	,,
Condition, state, internal,	Gati, Dasha,	,,	,,
Constitution, Temperament, Nature,	Swobhau,	,,	,,
Manner, the how,	Doul, Prakár,	,,	,,
Occasion, the when,	,,	,,	,,
Object, end in view, Cause	Bishoi,	,,	,,
Reason, ~~the human~~, why,	Hétú, Sobob,	,,	,,
Cause, causa causans,	Káran,	,,	,,
Effect, consequence,	,,	,,	,,
Feeling, affection, passion,	Máyá,	Wanna,	,,
Parental affection,	Máya,	Wanna,	,,
Filial ditto,	Máya,	Wanna,	,,
Conjugal ditto,	Prém, Móh,	Wanna,	,,
Appetite, Bodily desire,	Udhar,	Gashojáyú ?	Mondhámi.

English.	*Koch.*	*Bodo.*	*Dhimál.*
Mental desire, wish,	Iccha,	Gashojáyú,	Mondhámi.
Motive, inducement,	Sobob, káron,	,,	,,
Intention, purpose, design, aim,	Sobob, Nimitt,	,,	,,
Endeavour, attempt,	Chéshta, Ánt,	,,	,,
Act or deed,	Kám, Kormo,	Habba,	,,
Disposition, temper,	Mizág,	,,	,,
Behaviour, conduct, Demeanour, manners,	Chalan,	,,	,,
Habit, wont,	Chál,	,,	,,
Practice, use,	Chál,	,,	,,
Custom, usage,	Bhés, Dastúr,	,,	,,
Use, enjoyment of,	Bhóg,	,,	,,
Use, mere act of,	,,	,,	,,
Disuse, cessation of,	,,	,,	,,
Abuse, wrong use,	,,	,,	,,
The material elements,	Panj Bhút,	,,	,,
Earth, the terrene element,	Prithivi,	,,	,,
Earth, land, terra firma,	Máti, Bhúmi,	Há,	Bhanói.
Soil, cultivable,	Sárúk máti,	Hásharhá,	Bhanói.
Mould,	Sárúk máti,	,,	,,
Marl,	Sárúk máti,	,,	,,
Mud,	Kádó,	Habdú,	Kadéó.
Dust,	Dhúlá,	Háduri,	,,
Manure,	Sár,	Hásár,	Sár.
Stone, a fragment of rock,	Páthar,	Onthái,	Unthúr.
Gravel, the heap,	Kankar,	,,	,,
Rock, the mass,	Páthar,	Onthai,	Unthúr.
Clay rock, alumina,	,,	,,	,,
Potter's clay,	Kúmhàlermáti,	Aithálihá,	Chikthâli Bhanói.
Limestone, rock calx,	,,	,,	,,
Chalk,	Khárimáti,	,,	,,
Lime, prepared,	Chún,	,,	,,

English.	*Koch.*	*Bodo.*	*Dhimál.*
Quick-lime,*	Alwa, Jhúri,	,,	,,
Sandstone rock,	,,	,,	,,
Sand, loose,	Bálú,	Bálá,	Bálá.
Flint rock, silex,	Páthar,	,,	,,
Gun flint,	Páthari,	,,	,,
Glass,	Kánch,	,,	,,
Soda,	,,	,,	,,
Alkali,	,,	,,	,,
Acid,	,,	,,	,,
Rock-salt,	,,	,,	,,
Salt, any,	Nún,	Sankhri,	Désé.
Saltpetre,	Jaikhar,	,,	,,
Borax,	Sohága,	,,	,,
Sulphur,	Gandarak,	,,	,,
Antimony, or mercury,	Pára,	,,	,,
Arsenic,	,,	,,	,,
Talc,	Abór,	Alongbár,	Bálápát.
Mica,	,,	,,	,,
Chrystal,	Bilour,	,,	,,
Mineral ore,	Dhátú,	,,	,,
Gold,	Sóna,	Sona,	Sona.
Silver,	Rúpá,	Rúpá,	Rúpá.
Iron,	Lóhá,	Shúrr,	Chír.
Copper,	Támba,	Támbo,	Támbo.
Tin,	Ránga,	,,	,,
Zinc,	Jasta,	,,	,,
Lead,	Síshá,	,,	,,
Pewter,	,,	,,	,,
Brass,	Pítal,	,,	,,
Bell metal,	,,	,,	,,
A mountain or hill,	Parbot,	Hájo,	Rá.
A plain,	Dángá,	Photár, Háyen,	Dhaidhaika.
A hill top,	Máthi,	Khró,	Púring.
A hill side,	Májha,	Géjér,	,,
A hill base,	Gór,	Khíbo,	Lélá.
A wooded plain or weald,	Jhárbári,	Hágrá ?*	Sing bári.
A naked plain or wold,	Dhaidhai dánga,	Phótár,	Dhaidhaika.
Dry uplands,	Dángi,	Hágúng,	Tíka.
Low flooded lands,	Dóhalla,	Dohala,	,,
A valley, large,	Khál,	Hákor,	,,
A valley, small,	Khál,	Hákor,	,,
A ravine,	Dhordhora,	,,	,,

* Forest, and Sing bári the same.

English.	*Koch.*	*Bodo.*	*Dhimál.*
A forest,	Sál bári,	Hágrá má,	Sing bári.
A jungle,	Jhár bári.	Thúri hágrá, or Hágrá,	Dincha.
Copse or brushwood,	Jhári,	Joulia,	Jhápsi.
A sandy waste or desert,	Dhúdúa dánga,	Hágúng?	Tíkar.
A marsh, or swampy plain,	Démdévi,	Dalbári,	,,
A quagmire, or quicksand,	Dhasna,	Hábráng,	,,
Water,	Jal,	Dőï,	Chí.
Salt water,	Nóna Jal,	,,	,,
Fresh water,	Mítha Jal,	,,	,,
Tide,	,,	,,	,,
Ocean or sea,	,,	,,	,,
A river,	Nodi,	Dőï (water),	Chí (ditto.)
A great river,	Bada nodi,	Dőï gédét,	Badka Chí.
A rivulet,	Chota nodi,	Dőïshá,	Mhoika Chí.
Still water,	Dhí páni,	Dongo,	Dángi,
Running water,	Bohonti páni,	,,	Phoika Chí.
Coast or bank,	Dhádani,	Dőïjing,	Chéngsho.
Bay or inlet,	Ghéná,	Míri,	Ghékana.
A canal,	Dáṇrá,	,,	,,
Aqueduct, small and crude,	Shán,	Phoiri,	Ráhi,
A torrent,	Tarang,	,,	,,
A rapid,	Khúrkhúria or Bajna,	Doïbájana,	,,
A water-fall,	Dhordhora,	,,	,,
A lake, natural,	Jhíl,	Dhángi?	Dhángi?
A pond, natural,	Khári, Dobha,	Dóba,	Dóba.
A tank, artificial,	Diggi, Choka,	,,	,,
A wave,	Dhéyú,	Doï dho,	Chíko dhéo.
A stream or current,	Soṇt,	,,	Rághá.
A spring, natural,	Bhúl,	Bimú,	Bhúl,
A well, artificial,	Chúá,	Dőï khor,	,,
A fountain, do.	Dhárá,	,,	,,
A bridge,	Khorkhori,	Saikhóng,	,,
A ferry,	Ghát,	,,	,,
A ford,	Ghát,	,,	,,
Ether, the element,	Déwá,	Nokhoráng,	,,
Air, do.	Batás,	Bár,	Bhirma.
Wind, moving air,	Batás,	Bár,	Bhirma.

English.	*Kocch.*	*Bodo.*	*Dhimál.*
Storm, tempest,	Dúnd,	Bárhúrka,	,,
Atmosphere, weather,	Samay,	Din,	Din.
Bad weather,	Búra samay,	Hamma din,	Má elka din.
Good weather,	Bhalo samay,	Ghám din,	Elka din.
Cloud,	Mégh,	Jamói̇,	,,
Sunshine,	Rávad,	Shandúng,	Sáné.
Season,	Samay,	Din,	Din.
Spring,	Basant,	,,	,,
Summer,	Grish samay,	Galam battar,	Sá kó din.
Autumn,	,,	,,	,,
Winter,	Jár samay,	Gajáng battar,	Chúmko din.
The rains,	Barsh kál,	,,	,,
Rain,	Páni,	Nókhá,	Wái.
Drop of rain,	Tóp,	,,	,,
Shower of rain,	,,	,,	,,
Thunder,	Charak,	Kharammo,	,,
Lightning,	Deva chilak,	Mú phlámo,	Kapli gái.
Hail,	Páthar,	Krothai,	Únthúr.
Snow,	Hém,	,,	,,
Frost,	Pála,	,,	,,
Thaw,	Galay,	,,	,,
Dew,	Sít,	Níhúr,	Nihari.
Mist or haze,	Kúhá,	,,	,,
Fog,	Kúhá,	,,	,,
Fire (the element),	Agni,	Wát,	Mén.
Temperature,	,,	,,	,,
Heat, caloric,	Grísh,	Gúdúng,	Bhémka.
Cold,	Jár,	Gajáng,	Chúnka.
Fire, any,	Agni,	Wát,	Mén.
Flame,	Jálá,	Wát chalai,	Métíka.
Smoke,	Dhúna,	Wákan doï,	Dhúna.
Fire place or grate,	Ákhá,	Dou dap, . Wag dap,	Mén dhoka. Men pondho.
Forge,	Áphar,	Wát gadáp,	,,
Furnace,	Bhatti,	,,	,,
Kiln,	Bhátta,	,,	,,
Oven,	Ákhá,	Doudap,	,,
Still,	Bhatti,	Bháti,	Bháti.
Fuel,	Khori,	Bón,	Mising.
Wood,	Lakri,	Bón,	Khútáng.
Charcoal,	Angrá,	Hangár,	Ángrá.
Cinders,	,,	,,	,,
Ashes,	Músh,	Hátoplá,	Chai and Léö.
Turf,	Chokri,	Útha,	Chapra.
Cowdung,	Chán,	Mashokhi,	Piá kolisha.
Straw,	Lárá,	Maijigáp,	Nárá.
The human body	Gótór,	Modom,	Dhór.

English.	*Kocch.*	*Bodo.*	*Dhimál.*
The head,	Múra,	Khóró,	Púrin.
The limbs,	Ang,	,,	,,
The skin,	Chamra,	Bígúr,	Dhálé.
The hair of body,	Rom,	Khomon,	Moishú.
The hair of head,	Chúli,	Khanai,	Poshom.
The neck,	Gardhan,	,,	Nirga.
The throat,	Túti,	Garáng bá,	Totoá.
The arm, all,	Háth,	Nákhánti,	Khúrbáha.
The true arm,	Báhún,	Yágdo,	Khúr.
The fore arm,	Nalli,	Nakhánti,	Báhá.
The hand,	Háth,	Akhai or Ná-khai, *	Khúr.
The palm,	Tálá, Akhai or Nákhai,	Thálka,	Tálá.
The back hand	Háthér píth, *Nákhai or Akhai,	Bikhúng,	Gándi.
The finger, (any,)	Angúl,	Náshi,	Khúrsing.
The thumb,	Búdi angúl,	Náshimá,	Mengta khur-sing.
The wrist,	Háther lúlú,	Nágódó,	,,
Finger nail,	Khól,	Náshi gúr,	Khóltá.
Thumb nail,	Khol,	Náshi gúr,	Khóltá.
The leg, all,	Théngá,	Gnáthéng,	Khókoï.
The true leg, tibia,	Mókchá,	Yádoï,	Khókoï.
The thigh, femur,	Chórú,	Phéndá,	Whálténg.
The knee,	Hatwa,	Hánthú,	WháltengTúrhúï.
The ankle,	Théngér lúlú,	Yágréng,	Khóï gánti.
The heel,	Gúdárá,	Yáphá doudoï,	Gúdni.
The foot,	Bhóri,	Yáphá,	Khókóï.
The toe, any	Théngér angúl,	Náthéng nashi,	Khókoï ko khur-sing.
Great toe,	Budi angúl,	Náshi má,	Amabúndi.
Toe-nail,	Khúlká,	Náshi gúr,	,,
Sole of foot,	Tálá,	Tálkhá,	Khúrsing tala.
A joint, any,	Lúlú,	Jóra,	Gánti.
A bone, any,	Harwá,	Bégéng,	Hár.
Flesh, muscle,	Másang,	Bidat,	Béhá.
Blood,	Lóhú,	Thóï,	Hitti.
Blood vessel,	Sir,	Sir,	Jhiré.
Sinew or tendon,	,,	Róta,	,,
The face,	Múkh,	Múkháng,	Rhúai.
The eye,	Chakhú,	Mogon,	Mí.
The eye-brow,	Bhúr,	Múshúgúr,	Mí pátá.
The eye-lash,	Chakhú nóá,	Moïshrám,	Mimúí.

* N is frequently a superadded and often a commuted letter.

English.	*Kocch.*	*Bodo.*	*Dhimál.*
The nose,	Nák,	Gúnthúng,	Nhápú.
The nostril,	Nák ka bind,	Bolong or Gúdúng,	Nhápú phonga.
The forehead,	Kópál,	Jobom,	Kopál.
The cheek,	Gál,	Khoulai,	Galbúng.
The chin,	Thútúli,	Khúkháp,	Kátó.
The ear,	Kán,	Khomá,	Náháthong.
The beard,	Dáḍhi,	Dáḍhi,	Dáḍhi.
The mustache,	Dádhi,	Dádhi,	Dádhi.
The mouth,	Múkh,	Khougá,	Núï.
The lips,	Thót,	Kúsúthï,	Dilvé.
The teeth,	Dánt,	Háthai,	Sitong.
The jaws,	Chouwá,	Hágmá,	Jambai.
The tongue,	Jívha,	Chálai,	Détóng.
The palate.	Tálú,	Jérkhóng,	Núi-ko-kilo.
The chest, male,	Búkh,	Jarbá,	Túmtá.
The breast, fem.	Dúdhyá,	Jarba : Abú,	Túmtá.
The nipple,	Thomona,	Abú bijú ; or Ahárbánthú,	Dúdú konáshi.
The hip,	Chorú joṛá,	Phéndá kani bégéng,	Whálténg-jora.
The buttocks,	Tholmá,	Kithúthái,	Líshura thúmá.
The anus,	Kóti,	Khibú,	Líshura.
The penis,	Chént,	Chúchi,	Tau.
The testes,	Bicha,	Ladoï,	Séshé.
The vulva,	Máng,	Chiphá,	Lí.
The womb,	Bacha dhúkri,	Bishákhó,	Chánteréng.
The back,	Píth,	Bikhúng,	Gándi.
The belly or front,	Pét,	U'dóï,	Hémáng.
The stomach,	Bhóti,	Bhándár,	Pátám.
The bowels,	Lár,	Bibú,	Téréng.
The navel,	Lébhí,	Wáthú mai,	Botereng.
The liver,	Kúljá,	Bikha,	Túmsing.
The lungs,	Phéphéra,	Sompholo,	Khúsló.
The heart,	Gotma,	Moikhún,	Mókcha khondáng.
The gall-bladder,	Pítt,	Biklo,	Pítá.
The spleen,	Tilli,	Nokhabír,	,,
The bladder,	Páni mútári,	Chithóp,	Páni mutári.
The kidneys,	Gila,	Gila,	Ḳéhá
The skeleton,	,,	[illegible]	,,
The back bone or spinal colúmn,	Líldárú,	Chinchiri,	Líldárú.
A rib, any,	Panjár,	Khamihár,	Panjár.
The scull,	Khópri,	Khóró bégéng,	Púring ko hár.
The brain,	Gidhú.	Mélém,	Pú nhúï.
Marrow,	Magaz,	Mélém,	Dúng,

English.	*Kocch.*	*Bodo.*	*Dhimál.*
Spittle,	Thúpá,	Júmúdoï,	Thopchi.
Phlegm,	Ghéngór,	Hágárdoï,	Háká.
Snot,	Singaui,	Gúng grái,	Nháthí.
Turd, human,	Gúh,	Khí,	Lishi.
Horsedung,	Ládí,	Gorainikhí,	O'nhya-ko-lishi.
Cowdung,	Chan,	Múshúnikhí,	Piá ko lishi.
Wild beast's do.	Gúh.	Móchánikhí,	Khúna ko lishi.
Urine, human,	Múth,	Háshú doï,	Chicho.
Cow's urine,	Múth,	Múshúni háshú doï,	Piá ko chicho.
Sweat,	Jhóns,	Galám dői,	Bhémtí.
Semen, animal,	Brij,	Phédá,	Tou ko chi.
Menses,	Mátághósa,	Roti çhinam,	Lá-ko-chi.
Pus,	Pújh,	Gúmó doï,	Bítí.
Bile,	,,	Biklóni doï,	Píto-ko-chi.
Fat,	Charbi,	,,	,,
Grease or Tallow,	Charbi,	,,	,,
Gravy,	Másangérras,	Bidatni dői,	Béhá ko chi.
Slime,	,,	,,	,,
Spray,	Phén,	,,	,,
Moult, of birds,	Kúrich,	,,	,,
Casting hair, of beasts,	,,	,,	,,
Rust,	Múrchá,	Mámúrkhi,	,,
Mildew or blight,	Séllá,	Mairúng,	Patna.
Mouldiness,	Sáwó,	Soyo,	Soulúng.
Rot, putrescence,	Póchá,	Géchéö,	Pách.
Paring, peel,	Chhál,	Bigúr,	Dhálé.
Lees and refuse of expressed seed, &c.	Sitti : Chimri,	Chábá,	Chónchá.
Litter, dirt,	Kútá,	Jábór,	Jábór.
Cobweb,	Jálshi,	Bémádóng,	,,
Hunger,	Bhúk,	U'kidóng,	Mhítú.
Thirst,	Piás,	Gángdóng,	Chíám.
Nakedness,	Léngtápan,	,,	,,
Cold, pain of,	Jár,	Gajáng,	Chúng.
Sexual desire, simple,	Thánrá,	Hinjouni lúbi dong,	Mondhápka.
Animal heat, fem.	Rajh,	Gúnnáng,	,,
Libidinousness, vicious,	Kám,	Chúchi thengai,	,,
Gluttony,	,,	,,	,,
Drunkenness,	,,	,,	,,
Idle talk,	Kéch-kéch,	Phétphét,	,,
Foul-mouthedness or Abusiveness,	Gálí,	Rái khám, Rái chúá,	Náiká.

English.	*Kocch.*	*Bodo.*	*Dhimál.*
Slander, back-biting,	Múkhú,	Chokhú póra kothásondong	,,
Censure, blame	Ninda,	Shúbúdong,	,,
Praise, approval,	Prasan,	,,	,,
Continence, bodily	Jítindratá,	,,	,,
Continence, mental,	Síla,	,,	,,
Incontinence, bodily or sensuality,	Indribas,	,,	,,
Incontinence, mental,	Mattatá,	,,	,,
Virtue,	Pún,	,,	,,
Vice,	Páp,	,,	,,
Error or fault,	Ghóti,	Bouá,	,,
Love, charitas, benevolence,	Moh, móyá, Chéma,	,,	,,
Hate, malevolence,	Ghin,	Ninoháyá,	Chíká.
Hope,	Bhórsá,	,,	,,
Fear,	Hatás, Dór,	Giyír,	Láchi.
Justice,	Dharam,	,,	,,
Injustice,	Adharam,	,,	,,
Right, just,	,,	,,	,,
Duty, obligation,	,,	,,	,,
Cunning, deceit hypocrisy,	Chhal,	,,	,,
Candour, openness,	,,	,,	,,
Modesty, shame,	Láj, sharam,	Lájyo,	Lédér.
Impudence,	Nilajta,	Láji rúngá,	Lédér mántho.
Joy,	U'lash,	,,	,,
Sorrow,	Khéd,	Jingá síö,	,,
Avarice, covetousness,	Lóbh,	,,	,,
Generosity, liberality,	Dánsílta,	,,	,,
Pride, vanity,	,,	,,	,,
Humility,	,,	,,	,,
Industry,	Maskat, kismat,	Habba moucho,	Kámpáka.
Idleness,	A'las,	Búdong, Báyú,	,,
Truth,	Sacchouti,	Chaléyá,	Saccha dopka.
Falsehood,	Jhútapan,	Chaléyo,	Micha dopka.
Patience,	Táp,	,,	,,
Impatience,	Asantáp,	,,	,,
Rage, anger,	Práptong,	,,	,,
Mercy, gentleness,	Doya,	Wánno,	,,

English.	*Kocch.*	*Bodo.*	*Dhimál.*
Cruelty, savageness,	Kóthú,	Wanná,	,,
Bravery,	Húp,	Gúhúdong,	Jivédhámka.
Cowardice,	Nihúp,	Gikho,	Jivé mhoika.
Good manners, politeness, grace,	Sishtáchár,	,,	,,
Bad manners, vulgarity,	Dúshtáchár,	,,	,,
Curiosity,	,,	,,	,,
Indifference,	,,	,,	,,
Revenge,	Bodol,	,,	,,
Forgiveness,	Khéma,	,,	,,
Perfidy,	Kapat,	Chímak,	,,
Fidelity,	,,	,,	,,
Jealousy,	,,	,,	,,
Sanity, mental,	,,	,,	,,
Madness,	Págla pan,	,,	,,
Idiotcy, cretanism,	,,	,,	,,
Food, victuals,	Khórák,	Jánai jinis,	Cháka jinis.
Eatables,	Khábar khorák,	Jánai jinis,	Cháka jinis.
Drinkables,	Pívar khorák,	Longnai jinis,	Ámka jinis.
Animal food,	Máshong,	Bidot,	Béhá.
Vegetable food,	Phalhár,	Máigong,	Sár.
Fish meat,	Mácch máshong,	Gnábidot,	Haiyú Béha.
Fowl meat,	Múrgh máshong,	Doubidot,	Kíya kobeha.
Flesh meat,	Máshong,	Bidot,	Béhá.
Grain diet,	Phalhár,	,,	,,
Fruit diet,	Phalhár,	,,	,,
Hot condiments,	Garam masála,	,,	,,
Cold condiments,	Thanda masála,	,,	,,
Water,	Jal,	Dőï,	Chí.
Fermentedliquor,	,,	Jou,	Yú.
Distilled liquor,	Madh,	Pitika,	Phatika.
Milk,	Dúdh,	Dúdú,	Dúdhé.
Buttermilk,	,,	,,	,,
Whey,	Máthá,	,,	,,
Ghee,	Ghiú,	Ghiú,	Ghiú.
Curds,	Dahi,	Dúdú,	Dahí.
Roast or grilled flesh,	Bhájá,	Manbai,	Khinka béhá.
Boiled flesh,	Jhól,	Bidai,	Jhól.
Beef,	Gaiko másang,	Músho bidot,	Piá ko béhá.
Mutton,	Bheri ko másang,	Ménda bidot,	Ménda ko béhá.
Goat flesh,	Bakri ko másang,	Búrma bidot,	Eécha ko béhá.
Pork,	Súwar ko másang,	Yóma bidot,	Páyá ko béha.
Venison,	Mriga ko másang,	Moini bidot,	Yénga ko báha.

English.	*Kocch.*	*Bodo.*	*Dhimál.*
Breakfast,	,,	Phúnjáni jáyá,	Rhéma cháka.
Dinner,	,,	Sánjiphú moi-kham,	Mánjhe bélá-cháka.
Supper,	,,	Bíléyo moikham,	Ditima-cháka.
Clothes: dress,	Kapra,	Hí,	Dhábá.
Man's dress,	,,	Híwáni Hí,	Wáwal ko Dhába.
Woman's dress,	,,	Hinjouni Hí,	Béwal ko Bóná or bolha.
Man's head-dress,	Pagri,	Pháli,	Pátuka.
Woman's ditto,	Ghúngar,	Khákluìkdong,	Béwal ko púcha-ra.
Man's upper vest,	Pachura,	Búchúla,	Dhábá.
Woman's ditto,	Khári,	Dókna matta, Dokna-glou,	Bólhá.
Man's lower vest,	Dhóti,	Gámcha,	Dhári.
Woman's ditto,	Phóta, Pataní,	Dokna matta,	Bólhá.
Man's foot cover,	Jota,	Jóta,	Jóta.
Woman's ditto,	Jota,	Jóta,	Jota.
Cotton clothes,	Súkulá kapra,	Hígúphút,	Kapaiko Dhábá.
Linen clothes,	,,	,,	,,
Woollen clothes,	Lúi ko kapra,	,,	,,
Silk or Satin clothes,	Pát ko kapra,	Injini hí,	,,
A sport, game, pass time,	Khélá,	Gélénai,	Ghallé.
Chest,	,,	,,	,,
Drafts,	,,	,,	,,
Dicing,	,,	,,	,,
A dice,	,,	,,	,,
Card playing,	,,	,,	,,
A card,	,,	,,	,,
Kite flying,	,,	,,	,,
A kite (paper),	,,	,,	,,
Putting the stone,	,,	,,	,,
Hockey,	,,	,,	,,
Wrestling,	,,	,,	,,
Fencing or single stick,	,,	,,	,,
Ram fights,	,,	,,	,,
Cock fights,	,,	,,	,,
Hunting or the chase,	Shikár,	,,	,,
Visiting, society,	Sákaját,	Lago manno,	Dóhéká.
An assembly, soiree,	,,	Gotha jádong,	Dyángjómhí.
A feast,	Bhój,	Madáihúdúng, (sacred,)	Néváchápi.

English.	*Kocch.*	*Bodo.*	*Dhimál.*
An ornament, personal, or jewel,	Gahana,	,,	,,
A mirror,	A'iná,	,,	,,
A bracelet,	Matha, sakho,	Nácháng,	Bahoti.
An armlet,	Báhúng,	,,	,,
An anklet,	Khárú,	,,	,,
A ring,	Angúthi,	Nashithám,	,,
An ear-ring,	Phúlkori kadama,	Onti, karan-phúl,	Onti.
A nose ring,	Phúl,	Nákha phúl.	Chatia.
A necklace,	Hásúli,	,,	,,
A chain of gold,	Sikal, jhinjiri,	,,	,,
A chain of silver,	Sikal, jhinjiri,	,,	,,
A precious stone,	,,	,,	,,
Diamond,	Hírá,	,,	,,
Pearl,	Moti,	,,	,,
Coral,	Múngá,	,,	,,
Firoza,	,,	,,	,,
Animal,	Pasú,	,,	,,
Mankind,	Mánushi,	Mánushí,	Dyáng.
Quadruped,	Chárpáya,	Gnáthéng thúngbré,	Diálong-khokoi.
Bat, common,	Chámchila,	Bádá málí,	Chámchil.
Pteropine or frugivorous Bats,	Bogdor,	Bilin,	Bogdor.
Monkey, Macacus,	Bándor,	Mokhora,	Nhóyá.
Monkey, Semnopithecus,	Húlmán,	Thiá mokhora,	Húlmán.
Cat, domestic,	Bilai,	Mouji,	Ménkou.
Male Cat,	Bilai,	Mouji jóla,	Dán khamenkou.
Female Cat,	Billi,	Mouji jo,	Mahani menkou.
Kitten,	Bilaiér choá,	Mouji galai,	Menkou ko chan.
Wild Cat, Viverriceps,	Happa,	Happa,	Happa.
Chaus Lynx,	,,	,,	,,
Tiger,	Bág,	Móchá,	Khúná.
Leopard,	Túká bág,	Chitia mócha,	Nákshi khúna.
Dog, domestic,	Kúkúr,	Choïmá,	Khíá.
Male Dog,	Kúkúr,	Choïmá jolá,	Dánkhá khíá.
Bitch,	Kúkurni,	Choïmá jo,	Mahani khíá.
Young or whelp,	Chóá kúkúr,	Choisya galai,	Khíá ko chan.
Wild Dog or Cúón,	Kúhók,	Chikú,	Dincha ko khíá.
Hyæna,	Lékrá,	Lókra,	Lékra.
Jackal,	Síyál,	Síyál,	Siyál.
Wolf,	,,	,,	,,

English.	*Kocch.*	*Bodo.*	*Dhimál.*
Fox,	Khékí,	Khak siál,	Khéki.
Mungoose, Herpestes,	Biji,	Nyúlai,	Nyúl.
Civet, large, Viverra,	Mátch gai,	Múrú,	,,
Civet, small, Viverricula,	Katás,	Gandouri,	Katás.
Paradoxurus, or Screw-tail,	,,	,,	,,
Weasel, mustela,	,,	,,	,,
Marten, martes,	,,	,,	,,
Otter, Lutra,	U'd,	Mathámi,	U'd.
Bear, Helarctos,	Bhoul, Bhándá,	Múphúr,	Naibhri.
Bear, Prochilus,	Bhándi,	Khak bhálú,	,,
Ratel, Mesobema,	,,	,,	,,
Hedge-hog,	,,	,,	,,
Musk shrew or sorex,	Chíká,	Chíká,	Chíká.
Mole,	Pari nindú,	,,	,,
Elephant,	Háthi,	Moïdét,	Nária.
Male elephant,	Háthi,	Moïdet jola,	Dánkha nária.
Female elephant,	Hathni,	Moïdet jo,	Mahani nária.
Elephant's trunk,	Súnr,	Súndi,	Súndáng.
Elephant's tusk,	Háthi dánt,	Moïdet nipathai,	Nária ko shitong.
Rhinoceros,	Génda,	Génda,	Láyá.
His horn,	Khág,	Génda ni góng,	Láyá ko sing.
Hog, tame,	Súvar,	Nong yoma,	Páyá.
Male hog,	Pangár,	Yóma jola,	Dánkha páyá.
Female or sow,	Páthi,	Yóma jo,	Mahani páyá.
Wild hog,	Banwa súár,	Hágráni yoma,	Dincha ko páyá.
Manis,	Kéwat,	Khéótai,	Kéwata Háyá.
Ox, tame, Bos,	Górú,	Múshó,	Piá.
Bull,	A'ndhia,	Músho dámra,	Dánkha piá.
Cow,	Gái,	Músho jo,	Mahani piá.
Calf,	Báchrú,	Músho galái,	Piá ko chan.
Bibos or Gaur,	Gouri gáó,	Báns bolod,	Dincha ko piá.
Buffalo, tame,	Bhainsa,	Moïsho,	Diá.
Male buffalo,	Rángá,	Moïsho jola,	Dánkha diá.
Female buffalo,	Sáral, Dhénú,	Moïsho jo,	Mahani diá.
Bison or Yak,	Khopoli,	Bima, Khúkuli gáo,	Chouri piá.
Wild buffalo, male,	Arná,	Hágráni Moïsho jola,	Dánkha diá dincha ko.
Ditto female,	Arni,	Hágráni Moïsho jo,	Mahani diá dincha ko.
Antelope, black,	Latti,	,,	,,
Ditto 4 horned,	,,	,,	,,
Ditto Goral,	,,	,,	,,

English.	*Kocch.*	*Bodo.*	*Dhimál.*
Ditto Thár,	,,	,,	,,
Goat, domestic, male,	Chágol,	Búrmá,	Eéchá.
Ditto female,	Bákrí,	Búrma jo,	Mahani Eéchá.
Kid,	Pátha, páthí,	Búrma galai,	Eécha ko chan.
Wild goat or Hemitragus,	,,	Mőïsh théngá,	,,
Domestic sheep,	Bhérá,	Méndá,	Méndá.
The ram,	Bhéra,	Ménda pháutá,	Dánkha ménda.
The ewe,	Bhérí,	Ménda jo,	Mahani ménda.
The lamb,	Báchá,	Ménda galai,	Ménda ko chan.
Wild sheep,	,,	,,	,,
Stag, Elaphus,	Gónr,	,,	Géná.
Stag, Rusa,	Gáwaj,	,,	,,
Cervus, all,	Harin, Mirga,	Móchó,	Yénghá.
Axis, Chittal,	Phútka khátia,	Khátia phágla,	Phútki.
Stylocerus or Stilt,	Sókra,	Móchőï,	Sókra.
Musk Deer,	Kastúri,	Kastúri,	Kostúri.
Horse, male,	Ghora,	Gorai thángan,	O'nyhá.
Mare,	Ghori,	Gorai thángani,	Thanganí onyha.
Foal,	Báchá,	Gorai galai,	Onyha ko chan.
Ass,	Gadha,	Gadha,	Gadha.
Mule,	Khachar,	Khachar,	Khachar.
Rat,	Indúr,	Injúd,	Júhá.
Mouse,	Nakanai,	Injúd ingini,	Mhoika júhá.
Marmot,	,,	,,	,,
Rhizomys,	,,	Injúr búnga,	Bóhá.
Lagomys,	,,	,,	,,
Hare,	Sasai,	Shésá,	Sosai.
Porcupine,	Chéda,	Múdőï,	Chéda.
Squirrel,	Dál génora,	Mántáp,	Dál gounra.
Flying Squirrel,	,,	,,	,,
A herd,	Hánja, jhánk,	Phalwa,	Jhákwa.
A flock,	Hánja,	Phalwa,	Jhákwa.
Tusk,	Kúkúr dánt,	,,	,,
Talon,	Angsá,	Asigúr,	Khúrsing.
Muzzle,	Thatama,	Gúthútri,	,,
Horn,	Singh,	Gong,	Dáng.
Hoof, entire,	Táp,	Yakhúng,	Táp,
Hoof, cloven,	Khúrá,	Yakhúng,	Khúr,
Tail,	Néngór,	Lánjai,	Métóng.
Mane,	Jhúl,	Báboï,	Jhúl.
Fur,	Rom, Poshom,	Khaman,	Moïshú.
Hair, animal,	Rom,	Khaman,	Moïshú.
Hide, raw,	Khál,	Bigúr,	Chám.
Hide, tanned,	Sábar,	,,	Khál.

English.	*Kocch.*	*Bodo.*	*Dhimál.*
Peltry, prepared furs,	„	„	„
A bird,	Pókhi,	Douchen,	Jíhá.
Vultures, Vultur, Lin.	Singni,	Sígún,	Sigún.
Eagles, Aquila, Lin.	Báj,	Douléngá,	U'wá.
Pernes or fishing eagles,	Hókós, kúrwa,	Doupható,	Kúrwá.
Falcons, Falco,	Báj,	„	„
Hawks, accipiter,	Báj,	„	„
Kites, Milvus,	Chíl,	Sila,	„
Buzzards, Buteo,	Alichapra,	„	„
Owls, all, Strix, L.	Péchá,	Doukhú,	Péchá.
Goat-suckers,	Bhirki,	Dou thúmphoï,	Thádar.
Swallows and swifts,	Nák-kata,	Dou blákhúr,	Nák-kata.
Blue throats or Eurystomus,	Són kowá,	Dou khatáng,	„
Kingfishers, Alcedo, Lin.	Mátchréngá,	Dounáthút,	„
Bee-eaters, Merops, Lin.	Patréngá,	Máthlanka,	„
Hoopoes, Upupa, Lin.	Bánia bóhú,	Dou khánjong,	„
Sun birds or Nectarines,	Madh chúsi,	„	„
Trogons, Trogon,	„	„	„
Horn bills, Buceros,	Húkúl kúlli,	Dou ching, Dou wáng,	Lénjá.
Barbets, Bucco,	„	Dou khún thúlo,	Hútúk táká.
Thrushes, Turdus, Lin,	Béswári,	Akaisikai,	„
Chattering thrushes or Garrulax,	Sáth Bhai,	Golia sin khoudi,	Gőïdidi.
Orioles or mango Birds,	Haldiarám,	„	„
Búlbúls,	Dómná,	Búlút,	„
Harewas or Chloropsis,	„	„	„
Fly catchers, Muscicapa, L. Macharias,	Thépi,	„	„
Phanbúdi, [redacted] or Tiny Sylvians, Sylvia antiq,	Choti pokhi,	Théphléng,	Lati tipa.

English.	*Kocch.*	*Bodo.*	*Dhimál.*
Dahils or Copsychus,	Duyal,	Khúrjéng,	„
Syámas or Grillivora,	„	„	„
Stone Chats or Saxicola, Piddas, or Sikoulas,	„	„	„
Wag tails, Motacilla, L. Khanjans or Dhobinis,	Chitkón,	Phúrsi,	Chitkon.
Tit Larks or Anthus, Maséréchi,	Bharia,	Dou Shíbing,	„
Butcher Birds or Lanius, L.	Chátók,	„	„
Black ditto or Edolians, Cuv.	Jhénchú,	Phiringa,	Chéútiá.
Cotton Birds or Grauculus,	Kapaswa,	„	„
Magpies, Kitta,	„	Gúgligáng,	Thergogo.
Jays, Garrulus,	„	„	„
Crows, Corvus,	Kág, Kowá,	Dou khá,	Kowa.
Grackles or Mainas, Gracula, Lin.	Sáró,	Dou sári,	Sáró.
Starlings, Sturnus, Lin.	Khoksáro,	„	„
Weavers, Báyás, Ploceus,	Chonch,	„	„
Amadines, Amadina, Sw.	Chúá páni,	Thúni, and Dousit,	Púní.
Thick billed finches, Pyrrhulines,	Ram goura,	„	„
Common finches,	Goura, Chonch,	„	„
Sparrows, Passer,	Géonrá,	Ghor Chókha,	„
Finch Larks or Pyrrhulauda,	„	„	„
Larks, Alauda,	Khúpúria, Chilchilia,	„	„
Parrots, Tóta,	Tota,	Báthó,	Tota.
Parrakeets, Súgá, Palœornis,	Patani,	Pútani,	Noltia.
Swinging Parrakeets, Latkan, Psittacula,	Latan Súá,	„	

English.	*Koech.*	*Bodo.*	*Dhimál.*
Wood-peckers, Picus, Lin.	Khúta káti,	Dou théna,	,,
Walking Cuckoos or Mahokas, Phœnicophaus cum Centropus &c.	Chokúl ding, Kéch ke chia, Dema chor,	,,	,,
Black Cuckoos or Koils, Eudynamys,	Kóil,	,,	Búdhéng.
Common Cuckoos, Cuculus	Cúcúá,	,,	,,
Pigeons, common, Columba	Páró,	Pario,	Parho.
Pigeons, green, Vinago, Cuv.	Hariwál,	Bájó,	Haritól.
Turtle doves,	Ghúgú,	Douthó,	Ghúgú.
Peacocks, Pavo,	Máir,	Dou tai,	Khonja.
Pheasants, Phasianus,	,,	,,	,,
Fowl-Pheasants or Kaliches, Euplocomus,	,,	Dou gúrút,	,,
Fowls, Gallus,	Chórhá,	Dou mashar,	Kiá.
Wild fowl,	Ban chorha,	Dou mashar,	Chá kiá.
Domestic fowl,	Chorha,	Dou or Tau,	Kiá.
Cock,	Múrghá,	Dou jola,	Dhángái kia.
Hen,	Múrghi,	Dou jo,	Bhúndi kia.
Chicken,	Chéngná,	Dou syá,	Kéé chan.
Partridges, Perdix, Lin.	Títhar,	Dou thitiri,	Tithíri.
Quails, Coturnix,	Batoi, Bháti,	Dou bathar,	Múgúm.
3-toed quails or Láwás, Turnix	,,	,,	,,
Bustards, Otis,	,,	,,	,,
Indian Bustards or Charaj,	Dáber,	Dou dáber,	Dáber.
Œdicnemus or Carvánaks,	,,	,,	,,
Plovers, Charadrius, Lin.	Nitáli,	,,	,,
Lapwings, Vanellus, Lin.	Gángtitti,	Sótmár,	Gáng títi.
Curlews, Numenius,	,,	,,	,,
Ibises, Ibis,	Kákról, kado-ghoka,	Kádo ghóka,	Kádo ghóka.

English.	*Kocch.*	*Bodo.*	*Dhimál.*
Tantali,	”	”	”
Demoiselles, Anthopoides,	Sáras,	”	”
Cranes, grus,	Sáras,	”	”
Storks, Ciconia,	Laglag,	”	”
Adjutants or Leptoptilos,	Hárgíl,	”	”
Jabirus or Mycteria,	Jhángil,	”	”
Gaping Storks, Anastomus,	Lóhójáng,	”	”
Herons, Ardea,	”	”	”
Little white herons or E-grets,	Bagla,	Doubo,	”
Sand-pipers, Tringa, Lin.	”	”	”
Stilts or Hi-mantopus,	”	”	”
Snipes or Sco-lopax ~~aut,~~	”	”	”
Gallinules or Water Hens,	”	”	”
Jacanas or Parra,	Héóni,	”	”
Spoonbills or Dábil,	”	”	”
Flamingoes, Phœnicopte-rus,	”	”	”
Gulls, Larus, L.	”	”	”
Terns, Sterna, L.	Gángchila,	”	”
Grebes, Fulica,	”	”	”
Divers, Plotus,	”	”	”
Pelicans,	Bhérú,	Naishaka,	”
Corvorants,	Cowár,	”	”
Geese, Anser,	Hángs,	Hángs,	Hangs.
Ducks, Anas,	Hangs,	Hángs,	Hangs.
Teal, Querque-dula,	Gairi,	”	”
Egg,	Dímá,	Dou doï,	Túí.
Yolk,	Kúsmá,	Gúmó,	Kékalai.
Shell,	Kholta,	Dou doikhon,	Kholta.
Feather,	Pákhana,	Gáng,	Pakhana.
Down,	”	Thúlá,	Múïshú.
Plume or quill,	Khól,	Dou gáng,	”
Beak, bill,	Thót,	Khougá,	Thótwa.
Wing,	Déná,	Káng khong,	Dám.
Tail,	Phéchá,	Lánjai,	Météng.

English.	*Kocch.*	*Bodo.*	*Dhimál.*
Nest, bird's,	Bhásá,	Bithop,	„
Den, wild beast's,	Khor,	Múdúá,	„
Amphibia or Reptiles,	„	„	„
Alligator,	Kúmmír,	„	„
Crocodile,	Thoná gúi,	„	„
Tortoise, land,	Dúrá,	Khúbchúng,	Rúhá.
Ditto, water,	Páni mátch,	Géltáp,	Ghúkút.
Lizards, generic,	Khaklás,	Lámá khandai,	Chéndéó.
Monitor or Góh,	Gúhí,	Múphó,	Koïyá.
Snakes,	Sámp,	Jibo,	Púṉhiá.
Python,	Ajangor,	Jibo yút,	„
Coluber,	Dhamna, Bórá,	Jibo danda,	Bóró.
Cobra,	Gohoma,	Riál,	„
Toad,	Kotarai,	Imbú chitro,	Kótrái.
Frog,	Hólá,	Imbú bónglá,	Hólá.
Fish, all,	Mátch,	Gná,	Híyú.
Carp,	Róhi,	Rúhi,	Rúhí.
Mullet,	„	„	„
Eel,	Bámúj,	Lángdúr,	Bámi.
Séran,	„	„	„
Soulí,	Soul,	„	„
Boáli,	„	„	„
Ekdhónga,	Thóná,	Kháng killi,	Thóna.
Phalli,	Phalli,	Gná laibú,	Gáchí.
Kúrsá,	Kúrsá,	Karsa,	Kúrsá.
Chittal,	Chittal,	„	„
Crustaceans,	„	„	„
Crab,	Kákór,	Kan kharai,	Kíhá.
Prawn,	Níchá,	Gná thút,	Tánhia.
Mollusks			
Oyster,	„	„	„
Cockle,	Gúzúri,	Syámak,	Chúdár.
Muscle,	Sámbúk,	Larái,	Dúdúkri.
Snail, any,	Syáltina,	Khórikata,	Lótét.
Shelled snail,	„	Jinai khong,	Jhól téng.
Nude snail,	„	„	Lótét.
Shell, any,	„	„	Khóltá.
Insects,	Póká,	Impho,	Póká.
Beetle,	Dhandhania,	Khí brúma, Kibrútma,	Bhúndúri. Dhikuri.
Fly,	Máchí,	Thampoï,	Túnhá.
Gad fly,	Dáns,	Dángso,	Dohá.
Spider,	Mákor,	Bémá,	Makra.
Butterfly,	Chitti,	Kántéólá,	Chitti.
Moth,	Kúkti,	Kánteölá,	Chitti.
Bee,	Mohúmáchi,	Béré,	[illegible]
Wasp,	Bhéméról,	Támri mára, Choréma,	Bághi.

English.	*Kocch.*	*Bodo.*	*Dhimál.*
Hornet,	Báglii,	Béré khángrai,	Tokrá.
Moschito,	Mosho,	Thámphoi gangjang,	Jáhán.
Bug,	U'ras,	Urow,	U'rús.
Louse,	Nakuni khia,	Théma, Tiphúá,	Khít.
Flea,	Chotka,	Chútki,	Chutki.
Grasshopper,	Pharing kúkti,	Gúmagrán,	Jháriák.
Locust,	Théri kúkti,	Gúyong,	Jhariáp.
Ant,	Núti pípara,	Mocha rám, Hasha brai,	Nhá múi.
Termite,	U'ri,	Rai khún,	U'ri.
Centipede,	Chiári,	Chélémlá,	Tamia.
Scorpion,	,,	,,	,,
Earth worm,	Chérá,	Khanchiri,	Dória.
Intestinal worm,	Pét chéra,	Phila,	Chárá.
Leech,	Jálúk,	Bédlou,	Chamdhá.
Fish scale,	Aisha,	Gná bigúr,	Aisha.
Fish fin,	Déná,	Gná gáng,	Bhír.
Fish gill,	Kánkáshi,	Galphá,	Kan kashi.
Spider's web,	Jálshi,	Béma dóng,	,,
Cacoon,	Thúshí,	Bithóp,	Thúshi.
Caterpillar,	Póká,	Chikri,	Poka.
Chrysalis,	Látá,	Bithop,	,,
Imago, insect,	Chitti,	Chikri,	,,
Honey,	Madhú,	Gódői,	Shárti.
Wax,	Móm,	Múshúthá,	Púring.
Beehive,	Chhát,	Bejélép,	Chatta.
Fur,	Pasham,	Khomon,	Moïshú.
Silk,	Résham,	Phát, Indi,	Résham.
Wool,	Rom,	Khomon,	Moïshú.
Vegetalia,	,,	,,	,,
Grains or Cerealia,	Lókhi,	Lókhi,	Lókhí.
Rice, dhán,	Dhán,	Mai,	Bháko óm.
Rice, choul,	Choul,	Mairong,	U'nkhú.
Rice, bhát,	Bhát,	Maikhom,	Om.
Wheat,	Gohom,	Gohom,	Gohom.
Barley,	Paira,	Phoira,	Poira.
Rye,	,,	,,	,,
Buckwheat, Fagopyrus,	,,	,,	,,
Millets,	,,	,,	,,
Kúdrúm or Kúdrúva,	,,	,,	,,
Jowár or K[illegible],	,,	,,	,,
Janéra,	,,	,,	,,
Bajara or Bájra,	,,	,,	,,

English.	*Kocch.*	*Bodo.*	*Dhimál.*
Kodo,	,,	,,	,,
Marúá or Marwa,	Marwa,	Thekoro,	Mándú.
Tángan or Tangni,	,,	,,	,,
Kangani,	,,	,,	,,
Sámá,	,,	,,	,,
Chíní,	,,	,,	,,
Kodai,	,,	,,	,,
Makara or Makara-jál,	,,	,,	,,
Bhatwás,	,,	,,	,,
Pulse, Dáls,	Dál,	Kalai,	Kalai.
Mattar or Peas,	Motor,	Shobaima,	Ghontál.
Karau, ditto,	,,	,,	,,
Channa,	Bút kalai,	Bút,	Bút.
Bút,	,,	,,	,,
Réhla or Rawla,	,,	,,	,,
Arhar or Rahar,	Árhal,	Khokléng,	Lahár.
Khésári,	Khisiri,	Khisiri,	Khisiri.
Urid,	Thákori,	Thakori,	Thakori.
Kalai,	Másh,	Wásóng,	,,
Másh,	,,	,,	,,
Múng,	Múng,	Múkh kalai,	,,
Kúrthi or Kúlthi,	Kúlthi,	Kúlthi,	Kúlthi.
Masúr,	Masuri,	Músuri,	Músuri.
Mót or Móthi,	,,	,,	,,
Bhiringa or Bhring-ráj,	,,	,,	,,
	TEXTILE MATERIALS.		
San,	Son,	Son,	Son.
Pát,	Pátá,	Nárjai,	Pátá.
Bháng,	Bháng,	Bháng,	Bháng.
Múnj,	Mújá,	,,	,,
Tisi or Alsi,	Tisi,	,,	,,
Sémal,	Simla,	Syúmli,	Láshing.
Kapás, the plant,	Kapás,	Khún pháng,	Kapai sing.
Baróach,	,,	,,	,,
Mánwa or Málwa,	Márwá pát,	,,	,,
Résham,	Resham,	,,	,,
Tasar,	,,	Indi,*	Indi.
Wool,	Poshom,	Khomon,	Muishú.
Oil plants,	,,	,,	,,
Tóri,	Túri,	Bishwár,	,,
Rái,	Rai,	,,	,,
Sarsún,	Sórsyá,	Bishwár,	Jingshé.
Tísi,	Tisi,	,,	,,
Til,	Til,	Sibing,	Mééshé.

English.	*Kocch.*	*Bodo.*	*Dhimál.*
Dána or Póst,	Posot,	Phosto,	Pós.
Réndi,	E'nda,	E'nda,	E'ndi.
Kúsúm,	Kúsúm,	Khúsúm,	"
Nímb,	"	"	"
Mohwa,	"	"	"
Náril,	Náriyúl,	Nálikhor,	"
Greens,	Torkári,	Moikri,	Sár.
Karbúza,	Khormúnj,	"	"
Tarbúza,	"	"	"
Kohara,	Kúmla,	Kháklú,	"
Lowka,	Láhú,	Lou,	Láhú.
Kaddú,	Kaddú,	"	"
Khíra,	Swás,	Thaï syúmú,	Thaishi.
Kankara,	Bángi,	Thai béng,	"
Karéla,	Kóïlla,	U'dáshi,	Kórla.
Sém or Shim,	Chima,	Gorshi,	Chénsé.
Bokla,	"	"	"
Lóba or Lóbia,	"	"	"
Bórá,	Bórá,	Shobaima,	Ghonta.
Chichinda,	Dúdhcósi,	I'lángi,	Dúdh cósi.
Tarói,	Toroï,	Jinkha,	Toroï.
Palwal,	Paral,	"	"
Béngan,	Béngan,	Phánthou,	Béngan.
Ninuá or Genora,	Ghérá,	Phalla,	Ghérá.
Pálúng,	Pálúng,	"	"
Pálag,	"	"	"
Pói,	Pói,	Moï pharai,	Ghóng.
Chouráyi,	"	"	"
Roots, edible,	Kandmúl,	Thá,	Lin.
Múng phalli,	"	"	"
Pékchi,	"	"	"
Arwi,	Máná,	Máná,	Máná.
Alú, potatoe,	Alú,	Biláti Thá,	Biláti Lin.
Pind álu or Banda,	"	"	"
Sakarkand,	Rangálú,	Thá gúna,	I'gá lin.
Spices and condiments, &c.	Masála,	"	"
Haldi,	Halad,	Haldói,	Yúngái.
Adrak,	A'dá,	Haijéng,	Yénkhé.
U'kh,	Kúsiyár,	Kúsiyar,	Kúsiyár.
Tambákú,	Támkú,	Támkú,	Támkú.
Paun,	Paun,	Phátai,	Paun.
Gátch mirich, or Cayenne,	Morich,	Bánjalút,	Morchi.
Large or Capsicum,	Bada Morich,	Bánjalútthopa,	Bada Morchi.

English.	*Kocch.*	*Bodo.*	*Dhimál.*
Lahsún,	Roshan,	Páder, shamb-ráng,	Roshan.
Piáz,	Piáj,	Piági,	Tángó.
Jírá,	Jira,	,,	,,
Lóng,	Lóng,	Lóng,	Lóng.
Iláchi,	Iláchi,	,,	,,
Kálá mirich,	Golmorich,	Játi morich,	Golmorchi.
Jowain,	Jowni,	Jowni,	Jowni.
Jáiphal,	Jáiphal,	,,	,,
Sómph,	Gwámúri,	Gwámúri,	Gwámúri.
Sónt,	Sónt,	,,	,,
Pípal,	Pipli,	Chimphrai,	Pipli.
Dyes,	Rong,	,,	,,
Níl,	Níl,	Níl,	Níl.
Kúsúm,	Kúsúm,	Khúsúm,	,,
Haldi,	Halad,	Acho (plant),	Lúdhá.
Túnd,	,,	,,	Tángwá.
Munjit,	Manjit,	Mai jitti,	Mai jatti.
Bakúm,	Bokom,	,,	,,
Ál,	,,	,,	,,
Supári,	Supári,	Shúphári,	Shúphári.
Kath,	Kath,	Kwoïro,	Kháir.
Tésú or Téns,	,,	,,	,,
Géndá,	,,	,,	,,
Harra,	Harra,	Silikhá,	Horkótí.
Drugs, &c.	,,	,,	,,
Bikh (poison),	Bish,	Bish,	Ning.
Bikhma,	,,	,,	,,
Singhia Bikh,	Singhia,	Singia,	Singi.
Harina Bikh,	Harina,	Harina,	Harina.
Dúdhia Bikh,	Dúdhia,	Rúh,	Túh.
Téjpát,	Tejpát,	Théjpát,	Théjpát.
Lal chandan,	Rakt chandan,	Chandan,	,,
Dhúpi chandan,	Dhúpi,	Chandan,	Chandan.
Charaita,	Chirita,	Khábitíta,	Khábá.
Jainti or Bhút-kés,	,,	,,	,,
Jata mángsi,	Jata mási,	,,	,,
Trees, generice,	Gácch, Péd,	Pháng, Bón pháng,	Sing.
Sísú,	Sisrong,	Sisrong,	Sisrong.
Sakwa,	Sál,	Sál,	Sál.
Túnd,	,,	,,	,,
Sagwán,	,,	,,	,,
Bábúl,	,,	,,	,,
Khair,	Khair,	Kwoiro,	Khair.
Báns, common,	Báns,	Wá,	Pá sing.
Báns, small,	Bish báns,	,,	,,

English.	*Kocch.*	*Bodo.*	*Dhimál.*
Bént or Cane,	Bénth,	Raidong,	Rádhú.
Champa,	Champa,	Champa,	Champa.
Sémál,	Simla,	Syúmli,	Losing.
Réndi, large tree,	,,	,,	,,
Mohwá,	,,	,,	,,
Sahajná,	Raikhanjan,	,,	,,
Nimb,	Ním,	Ním,	Ním.
Barr,	Bór,	Bór,	Bór.
Pípal,	Pípol,	,,	,,
Pákar,	Pakuri,	,,	,,
Adambar,	,,	,,	,,
Palás or Dhák,	Panás,	Phalás,	Palás.
Madár or Ekonia,	Madár,	Mándári,	,,
Jamalgota or Bhagrénda,	Kánikól,	,,	,,
Síj or Euphorbia,	Sijú,	Bátho sijo,	Sijo.
Nágphani or Cactus,	Nara sijú,	Maibúng-sijú,	,,
Asoka,	,,	,,	,,
Tál,	Tál,	Thál,	Tál.
Khajúr,	Khajúr,	,,	,,
Náril,	Nárél,	Nalikól,	,,
Súpári,	Supári,	,,	,,
Ádhásúpári,	,,	,,	,,
Ám or Amba,	Ám,	Thaikjo,	Tórsé.
Amrúd,	,,	,,	,,
Sharífa,	,,	,,	,,
Átta,	Atta,	,,	,,
Katahar,	Kathal,	Khantal,	Dámshé.
Barahar,	Bohor,	,,	,,
Nárangi,	Santala,	Santara,	,,
Nímbú,	Jámír,	Cholonga,	Choishé.
Bair,	Bobori,	Boigri,	Bágri.
Tút,	,,	,,	,,
Imli,	Tétáli,	Tetali,	Tetáli.
Kélá,	Kollo,	Tháli, Laipháng,	Yómphi.

PARTS OF PLANTS.

Grain,	Kokhi,	Lókhi,	Lókhi.
Straw,	Púal,	Jigáp,	Natan.
Chaff,	Patán,	Gúbú,	,,
Bran,	Ankári,	Gúndoï,	Akandi.
Stubble,	Nárá,	Jigáp,	Nara.
Husk,	Túsi,	Júzai,	Túsi.
Pod, long,	Chéúr,	Chocha, Bejéng,	Thúkrá.
Round capsule,	Chéúr,	,,	,,
Ear of grain,	Shís,	Shís,	Shís.

English.	*Kocch.*	*Bodo.*	*Dhimál.*
Barb of ear,	Súngá,	Khisláng,	Súngá.
Stalk,	Gátch,	Bipháug,	Sing?
Rind,	Chilka,	Bigúr,	Chónchá.
Pulp,	Másó,	Modom,	Béhá.
Core,	Sáns,	"	"
Seed or stone,	Bichi,	Bigot,	Bichi.
Flower bud,	Kórhá,	Tropidong,	Kórhá.
Flower,	Phúl,	Bibár,	Lhép.
Pollen,	Bhúsóng,	Shúmú,	Dhúlá.
Fruit,	Phal,	Bithai,	Síhá.
Root,	Sikor,	Ródá,	Shikár.
Bole or stem,	Solsol,	Gúdúi,	Górá.
Bark,	Chál,	Bigor,	Chám.
Wood or timber,	Manja,	Bónpháng,	Mánjá.
Branch,	Dál,	Tálai,	Dáléng.
Leaf,	Pát,	Lai, Bilai,	Lhábá.
Grass kind,	Trin,	Taroi, gángsho,	Dinchanáimé.
Creeper kind,	Néóshi,	Eóndong,	Léóshi.
Air plant kind,	Laut,	Rótt, Biád,	Alogrot.
Reed kind,	Bátáli,	Khagra, Khámi,	Batali.
Rush kind,	Hokola, Taranju,	Naugdorbilai, Tharai,	Hokola.
Gum,	Atha,	"	"
Glue,	A'thá,	"	"
Nat, resin, of Pine,	Dhúná,	"	"
Ditto ditto Saul,	Dhúná,	Dhúná,	Dhúná.
Prepared extract, Pitch or Tar,	"	"	"
Juice, any,	Ros,	Bidai,	Singkochí.
Gáb or gluten,	Gáb,	"	"

NATURAL AND POLITICAL TIES.

A man,	Beta choá,	Híwá,	Wával.
A woman,	Beti choá,	Hinjou,	Béval.
An infant, sucking,	Chóá,	Galai,*	Chan.
A child, weaned,	Chengra, Chengri,	Gotho,†	Dhámka-chan.
A mature man,	Gábhúr,	Jholou,	Whántéka.
A mature woman,	Gábhúr,	Sikhlou,	Whántéká.
A dry nurse,	Dái,	"	"
A wet nurse,	Dái,	Bima bátúl,	Mousi ámá.
A midwife,	Dai yáni,	"	"
A bride,	Kwoina,	Bihi,	Kaina.
A bridegroom,	Bór,	Bishai,	Bor.

* All young.

† Human young only.

English.	*Kocch.*	*Bodo.*	*Dhimal.*
A husband,	Bhatár,	Bishai,	Ké.
A wife,	Mógli,	Bihi,	Bé.
A widow,	Ránd,	Rándi,	Rándi.
A widower,	Rándrá,	Bálúndá,	Rándra.
An orphan,	Mouria,	Mouria,	Mouria.
A virgin,	Kumári,	Síkala,	Dháni.
A whore,	Nóti,	,,	,,
A whoremonger,	Láphandar,	,,	,,
A corpse,	Mórá,	Gathóï,	Síká.
A sexton, burier or burner,	,,	,,	,,
A mourner,	,,	,,	,,
Parent,	Janam jata,	Bipha,	Aba.
Child,	Béta,	Bisha,	Chan.
Guardian,	,,	,,	,,
Ward,	,,	,,	,,
Minor,	,,	,,	,,
Bastard,	Járwa,	Bipha yonga,	,,
Adopted child,	Posh béta,	Dharam Bisha,	Poshya chan.
Heir,	Wáris,	Khúnigár,	Hárkhún.
Ancestor,	Pírhí,	Pirhi,	,,
Descendant,	Choá réchoá,	,,	,,
A relation of blood,	Gótri,	Hárkhún,	Hárkhún.
Do. of marriage,	,,	,,	,,
Kinsfolk or relatives of blood and marriage,	Kútúmbh,	Gúshti, Gouini manushí,	Gúshthi, Tai ko diang.
Own family or household,	Alabás,	Nóöni manushi,	Sáko gúthi.
Other folk, strangers,	Pórlóg,	Malaicho,	Bóömi.
A Householder,	Giri,	Giri, Grá,	Giri, Grá.
An ascetic,	Bairági,	Houria,	,,
Father,	Báp,	Aphá,	Aba.
Mother,	Má,	Áyá,	Amma.
Brother,	Bhai,	Bida,	Yolla.
Sister,	Bahin,	Bina nou,	Rima.
Son,	Bétá,	Bishá,	Chán.
Daughter,	Béti,	Bishú,	Chámdi.
Boy,	Chéngra,	Hiwa gotho,	Wájan.
Girl,	Chéngri,	Hinjou gotho,	Béjan.
Pat. grandfather,	Aju,	Abo,	Aju.
Grand child,	Náthi,	Bichou,	Náthi.
Mat. grandfather,	Náná,	Abo,	Ajú.
Pat. grandmother,	Abo,	Aboi,	Ajai.

English.	*Kocch.*	*Bodo.*	*Dhimál.*
Mat. grandmother,	Náni,	Aboi,	Ajai.
Father's sister's husband,	Pisha,	Amai,	Pisha.
Father's sister,	Pisai,	Anoï,	Pisai.
Father's brother,	Jétho, Khúrá,	Ayong, Adoi,	Jétha, Dádo.
Brother's son,	Bhatíja,	Biyadői,	Bhatijá.
Mother's brother,	Mámá,	Amai,	Mámú.
Mother's sister,	Máshi,	Madői,	Moushí.
Sister's son,	Bhágina,	Banaicho,	Bhágina.
Brother's daughter,	Bhaṭíji,	Bíyá doï,	Bhátíji.
Sister's daughter,	Bhágini,	Bíyá noï,	,,
Pat. Cousin,	Dádá, Bába,	Ada, Agai,	Dai, Yolla.
Mat. Cousin,	Dádá, Bába,	Ada, Agai,	Dai, Yolla.
Father-in-law,	Bábáji,	Apha,	Júwá.
Son-in-law,	Jamai,	Bija madoi,	Mháwa.
Brother-in-law,	Sála,	Bibnáng,	Sála.
Sister-in-law,	Sáli,	Bibnáng,	Sáli.
Foster brother,	Dúdhia Bhai,	,,	,,
Foster sister,	Dúdhia Bahin,	,,	,,
Friend,	Sákhi,	Gúshthi,	Taikodíáng.
Enemy,	Bairi,	Bairi,	Bairi.
Neighbour,	Pasporsi,	Gyáti,	,,
Stranger,	Noudhia,	Aláshi,	,,
Patron,	,,	,,	,,
Client,	,,	,,	,,
Partner in trade, &c.	Lúdú, Bhágiára,	Rannai,	Bántha pahi.
Fellow caste man,	Ekjatia,	Jóngni Bótó,	,,
Own country, natal soil,	Janam Bhúm,	Jongniraijo,	Tai ko rájyo.
Fellow countryman,	Désbhai,	Jongni-raijoni-mánushi,	Nal sákhá.
Alien, foreigner,	Pordési,	Gúbún-raijoni-mánashi,	Borájyo-ko-dyáng.
Host,	Ghorgrihasth,	Barthán hodong,	Gwoipika.
Guest,	Sohor,	Aláshi,	Chálilché.
Traveller,	Porbásia,	,,	,,
Master,	Múníb,	Grá,	Grá.
Servant,	Chákor,	Arpho,	Chákor.
Debtor,	Dháruá,	Dhárjáyá,	Dhárcháika.
Creditor,	Mahájan,	Dhárhoua,	Dhárpúká.
Freeman,	Sádhín,	,,	,,
Slave,	Bándá,	,,	,,
Predial slave,	,,	,,	,,
Menial slave,	Bándá, Bándi,	,,	,,
Born slave,	,,	,,	,,

English.	*Kocch.*	*Bodo.*	*Dhimál.*
Bought slave,	,,	,,	,,
Domestic servant,	Kamáïl,	Arpho,	,,
Male ditto,	Kamáïl,	,,	,,
Female ditto,	,,	,,	,,
Mistress of House, Manager,	Gírtháni,	,,	,,
Steward, outhouse manager,	Déóniá,	,,	,,
Sovereign,	Rája,	Raja,	Raja.
Subject,	Praja,	Porja,	Porja.
King,	Raja,	,,	,,
Noble,	Kúlín,	,,	,,
Peasant, Bourgeois,	Dhékara,	,,	,,
Gentleman,	Kúlín,	,,	,,
Plebeian,	Dhékara,	,,	,,
Landlord,	Giri,	Grá,	Giri.
Tenant or Leaseholder,	Mastájir,	Grá,	Giri.
Hunter,	Byádhi,	,,	,,
Fisherman,	Mátchúá,	Mála, Jálua,	Jáluá.
Herdsman,	Gwál, Sapál, Majathi,	Gwál,	Gwál.
Agricultural cultivator,	Kírsán, Chása,	Porja,	Porja.
Gardener,	Málí,	,,	,,
Hired labourer,	Kámla,	Bhéran boyo,	Bénihár.
Ploughman,	Halwáhá,	Halwa,	Halwái.
Merchant, wholesale,	Dhoni,	Máhájan,	Mahájan.
Trader, retail,	Dokáni,	,,	,,
Banker, money-dealer,	Sarráfi,	,,	,,
Bankrupt,	Khángta,	,,	,,
Manufacturer,	,,	,,	,,
Artizan, craftsman,	Místrí,	Dágrá,	,,
Artist, liberal,	Silpiwár,	,,	,,
Priest, cleric,	Pújak pátak,	Déóshi, Dhámi,	Déóshi, Dhami.
Layman, laic,	,,	,,	,,
Gúrú,	Gosain,	,,	,,
Chéla,	Bhogot,	,,	,,
Puróhit, Pújári,	Púrohit, Pújári,	Déóshi, Dhámi,	Déóshi, Dhámi.
Witch, male,	Dákin,	Híwa daina,	Dhaina.
Ditto, female,	Dákini,	Hinjou daina,	Mhäï.

English.	*Kocch.*	*Bodo.*	*Dhimál.*
Sorcerer or magician,	Khot komi, Jádúgar, Jóntri,	”	”
Diviner or augur,	”	”	”
Astrologer,	Jótshi,	”	”
Fortune-teller,	Nat, Bánd,	”	”
Exorcist,	Jhár phúnk kornia,	Ojha,	Ojha.
Clerk, scholar, man of letters,	Pondit,	”	”
Teacher,	Gúrú,	”	”
Learner,	Sish,	”	”
Minister of state,	Mantri,	Dewán,	Dewán.
Prime minister,	Múl mantri,	”	”
Finance ditto,	Díwán,	Díwán,	Díwán.
Law ditto,	Dharmádhikári,	”	”
Foreign ditto,	”	”	”
Envoy,	Dút,	”	”
Judge, Lawyer,	”	”	”
Umpire, single,	Sális,	”	”
Jury, Pancháyat,	Pancháti,	”	Diámi.
Pleader, attorney,	Wókíl,	Wokil,	Wokíl.
Plaintiff,	Phairádi,	”	”
Defendant,	Asámi,	”	”
Witness,	Gowa, Sáki,	I'sát,	I'sát.
Civilian,	”	”	”
Soldier,	Sipáhi,	Siphai,	Siphai.
Officer,	”	”	”
Private,	”	”	”
Commander-in-Chief,	Sénapati,	”	”
Sailor, Boatman,	Kéónia, Malláh,	”	”
Physician,	Rójhá,	Ojhá,	Ojhá.
Surgeon,	”	”	”
Druggist,	Pasári,	Pakháli,	”
Poet,	Kabiráj,	”	”
Painter,	Málákór,	Máli,	Máli.
Architect,	”	”	”
Sculptor,	”	”	”
Musician,	Gäïn,	”	”
Mason or House-builder,	Mistri,	Thávui,	Dárí.
Miner, quarrier for metal,	”	”	”
Stone quarrier,	”	”	”
Stone cutter or Engraver,	”	”	”

English.	*Kocch.*	*Bodo.*	*Dhimál.*
Metallicengraver,	,,	,,	,,
Smelter,	,,	,,	,,
Bricklayer and maker,	Kúmhál,	Kúmhál,	Kúmhál.
Tile maker,	,,	,,	,,
Thatcher,	Chál,	Nukhúm lápgra,	Sádámka.
Carpenter,	Baróï,	Shútár,	,,
Potter,	Kúmhál,	Khúmál,	Khúmál.
Smith,	Kámhár,	Khámár,	Kámár.
Ironsmith,	Kámhar,	,,	,,
Coppersmith,	Kámhar,	,,	,,
Brazier,	Kámhar,	,,	,,
Pewterer,	Thatári,	Thatári,	Thatári.
Bell maker,	,,	,,	,,
Gold & silver-smith,	Bánia,	Bánia,	Bania.
Cutler,	Kámhár,	,,	,,
Cook,	Bhandári,	,,	,,
Barber,	Nowa,	Nowa,	Nowa.
Taylor,	Dorji,	,,	,,
Shoemaker,	Chúmár,	Chúmár,	,,
Currier, Tanner,	Chumár,	,,	,,
Miller,	,,	,,	,,
Oilman,	Téli,	Téli,	Téli.
Dyer,	Rangsáz,	,,	,,
Confectioner,	Bowri,	Bhújári,	Bowri.
Butcher,	Kassai,	,,	,,
Baker,	,,	,,	,,
Distiller,	Súndi,	Súndi,	,,
Brewer,	,,	,,	,,
Turner,	,,	,,	,,
Cloth-printer,	,,	,,	,,
Spinner,	,,	Khúnlúdong,	Kapai kátika.
Weaver,	Tánti, Joláha,	Dágrá,	Dháwa thírka.
Basket-maker,	Hári, Dóm,	,,	,,
Cordwainer,	,,	,,	,,

Abstract Forms of Above Nouns.

Carcase, animal,	Mórá,	Gothoï,	Síká.
Corpse, human,	Mórá,	Gothoï,	Síká.
Sex,	Ling, játi,	,,	,,
Male sex,	Púling,	,,	,,
Female sex,	Stri ling,	,,	,,
Age, how old,	Boïsh,	Boïsh,	Boïsh.
Birth, sheer,	Jonom,	Jonom,	Jonom.
Infancy,	Chóá bóïsh,	Gothoblá,	Dúdúám boïsh.
Childhood,	Chengra bóïsh,	Khat gúrgúrblá,	Wájan boïsh,
Puberty,	Gábúr bóïsh,	Jholou slo,	Whánté boïsh.

English.	*Kocch.*	*Bodo.*	*Dhimál.*
Old age, decrepitude,	Búḍha boïsh,	Braibla,	Wáráng boïsh.
Youth,	Júán boish,	Gothobla,	Whánté boïsh.
Parturition,	Phorébá,	Upzidong,	Chanjénka.
Delivery, accouchement,	,,	,,	,,
Baptism, naming,	Janam kúshti,	Múngdóna,	Mingtapika.
Weaning, weaned state,	Bhát chúáni,	Maikhamdóá,	Omcháka.
Toga virilis, coming of age, the mere fact,	,,	,,	,,
Marriage, mere act,	Béhá,	Habba,	Béhoú.
Wedlock, state of,	Bibáhota,	,,	,,
Celibacy,	Abibáhota,	,,	,,
Virginity,	,,	,,	,,
Whoredom,	Kosobgiri,	,,	,,
Divorce,	,,	,,	,,
Courtship,	,,	,,	,,
Betrothal,	Somond,	,,	,,
Burial, mere act,	Máti dévá,	Gotiphopnin,	Bhónóïpika.
Cremation, ditto,	Jolává,	Goti syounin,	Médúká.
Mourning, state of,	Chúá,	Bádúa,	Chúá.
Progenitorship,	,,	,,	,,
Ancestry,	,,	,,	,,
Succession or line of Inheritance,	,,	,,	,,
Relationship of blood,	Somond,	,,	,,
Ditto, of marriage,	Somond,	,,	,,
Ditto, of adoption,	Somond,	,,	,,
Legitimacy, state of,	,,	,,	,,
Bastardy, ditto,	,,	,,	,,
Adoption, ditto,	,,	,,	,,
Status by birth,	Játi,	Játi,	Játi.
Status by vocation,	Béwósa,	,,	,,
Lineage, race, stock, ~~sect,~~ tribe, clan,	Bongs, kúl,	Bodo,*	Játi.

* Own name of own race, *i. e.* Mecch.

English.	*Kocch.*	*Bodo.*	*Dhimál.*
Class, order of men,	Boron,	,,	,,
Vocation, means of livelihood,	Rójgár,	Rojgár,	Rojgár.
Profession, liberal art,	,,	,,	,,
Craft, art, mechanical,	Kárigari,	,,	,,
Trade, commercial status,	Béópár,	Béphár,	Bépár.
Service, menial,	Chákari,	Chákari,	,,
Friendship,	Dósti,	Lagúgaman,	Nálsúkha.
Enmity,	Dúshmani, Bair,	Gasho brápdong,	Montahika.
Neighbourhood,	,,	,,	,,
Partnership,	,,	,,	,,
Fellowship, any,	Sangat,	,,	,,
Fellowship of caste,	Ekjátyata,	,,	,,
Ditto of trade or craft,	,,	,,	,,
Freedom,	Sádhintá,	,,	,,
Slavery,	Gólámi,	,,	,,
Sovereignty, status or act,	Rájatri,	,,	,,
Subjection, status,	Projapan,	,,	,,
Nobility, gentry, status,	Kúlínta,	,,	,,
Peasantry, Bourgeoisie, ditto,	Ajáti, kamínta,	,,	,,
Nomade or erratic state,	Páíkásht,	,,	,,
Agricultural or fixed state,	Khodkásht, Grahasthi,	,,	,,
Proprietory class, landed,	,,	,,	,,
Tenantry, status,	,,	,,	,,
Priesthood, status,	,,	Déóshi blá, Dhámi blá,	,,
Laic state,	,,	,,	,,
Ministry of state,	Mantrigari,	,,	,,
Clerkship, scholarship, act or status,	,,	,,	,,
Guardianship,	,,	,,	,,
Pupilage, minority,	,,	,,	,,

English.	*Kocch.*	*Bodo.*	*Dhimál.*

PROFESSIONS AND TRADES, DETAILS.

English	Kocch	Bodo	Dhimál
Religious administration,	,,	,,	,,
Convocation, religious session,	Dharm Sobhá,	,,	,,
Doctrine,	,,	,,	,,
Discipline,	,,	,,	,,
Rubric, ritual,	,,	,,	,,
Heresy,	,,	,,	,,
True faith,	,,	,,	,,
Miracle,	Aschorj,	,,	,,
Calendar,	Pattra,	,,	,,
Date,	Táríkh, Tithi,	,,	,,
Lucky day,	,,	,,	,,
Unlucky day,	,,	,,	,,
Festival day,	Bhojer din,	,,	,,
Fast day,	Upásaker din,	,,	,,
Religion,	Níyom, Dhorom,	Ném nísht,	Ném nishtí.
Sin,	Páp,	Páp,	Páp,
Repentance, remorse,	Póstán,	Jingásíó,	,,
Forgiveness, remission of sin,	,,	,,	,,
Purification,	Shúdan,	Udraibai,	Shúdhár jéhika.
Purificatory rites,	Shúdh kírya,	Pharál chúibai,	Déójal pátia.
Impenitence,	Ogyán,	Jinga síá,	Ogyán.
Excommunication,	Ját máran,	Yét gárbai,	Játi síhí.
Conscience,	,,	,,	,,
Salvation,	Rakyá,	Rakya,	Táïná.
Damnation,	Nás,	Násti,	Nás.
Religious rite or sacrament,	Korom kíryá, Bhos,	Bhós,	Kámpáká.
Natal rites,	Jaman kírya,	Uptan bhos,	,,
Baptismal rites,	Nám korom,	Múngdono,	,,
Weaning rites,	Bhát chuáni,	Galaino maï-kham dobai,	Chánéóm chapai.
Toga virilis rites,	Chúra korom, Harinám,	,,	,,
Marriage rites,	Bibáh kirya,	Habba bhos,	Bihou páká.
Marriage procession,	Boirátí,	Boiráti,	Boiráti.
Funereal rites,	Máran kirya,	Machou bhos,	Síka bhos.
Ditto procession,	Kathúlia,	,,	,,
Ancestral rites,	Shrádh,	,,	,,

English.	*Kocch.*	*Bodo.*	*Dhimál.*
Public worship at a temple,	Pújá,	Madai hodong,	Dír púja.
Offering,	Porsad,	,,	,,
Burnt-offering,	Hóm,	,,	,,
Bloody offering or sacrifice,	Bali,	Thoi hóyú,	Hitti.
Isht púja or domestic worship,	Isht púja,	,,	,,
Kúl púja or ancestral penate worship,	,,	,,	,,
Prayer, petition to God,	Súharan,	Bátho súharan,	Waráng beráng sohoran.
Thanksgiving, thanks to God,	Túti,	,,	,,
Church service, prayers,	Pújá pát,	Madai hodong,	Dír púja.
Ditto preaching,	Pát,	,,	,,
Witchcraft,	Dáhinpana,	Dáin hobba,	Dháin páká.
Exorcism,	Jhár phúnk,	Ojhá nainu, Ojhá hobba,	Bhúpi, Náparaéli.

Political Administration.

Treaty,	Dhorom patra,	,,	,,
War,	Larai,	Danjalai,	Larai.
Peace,	Salúk,	Misha mishi,	,,
Tax,	Khajana,	Khajana,	Khojana.
Land tax,	Khajana,	Khajana,	Khajana.
House tax,	Bhitari khajana,	,,	,,
Capitation tax,	,,	Dau ganti, Bángda lekha,	Ghongwai.
Customs, tax on external trade,	Másúl,	Ghát kouri,	,,
Tax on consumption, excise,	Abkári,	Súndini khajana,	Súndini khajana.
Tax on fairs,	Gándi, Tola,	Gandi, Tola,	Gándi.
Tax on manufactures, Excise,	,,	,,	,,
Transit duty on internal trade,	Sáyar,	Ghát kouri,	Ghát ko kouri.
Tribute from foreign states,	,,	,,	,,
Tax on office-bearers,	,,	,,	,,

Judicial Administration.

English.	*Kocch.*	*Bodo.*	*Dhimál.*
Adjudication of rights,	Hak, Nisáf,	Dharam bichár,	,,
Punishment of wrongs,	Sásti,	Sásti,	Sásti.
Plaint,	Nálish,	Ardásh,	Ardásh.
Answer,	Jawáb,	,,	,,
Trial,	Tajvíj,	,,	,,
Proof,	Gawáhi,	Isátbla,	Isat.
Oath,	Kasam,	Shómai,	Kírá.
Ordeal,	Pórik,	Phorika,	Porik.
Summons,	Talab,	Linghot,	Kaiké.
Bail,	Jámini,	Jámini,	Jámini.
Arrest,	Dhor pokor,	Homdong,	Rhim.
Decree, sentence,	Húkum,	,,	,,
Punishment, corporal,	Sajai,	Sajai,	Sásti.
Fine,	Dónr,	Gúnakhár ?	Chínára ?
Confiscation,	Sorbos,	Sorbos,	Sorbos.
Hanging,	Phánsi,	Phánsi,	Phánsi.
Decapitation,	Mátha kata,	Dángárú,	Pál.
Imprisonment,	Kaíd,	Khot,	Kaid.
Manacle, fetter,	Béri,	Bírí,	Béri.
Watch and ward, Police,	Choukidári,	,,	,,
Watchman,	Choukidár,	,,	,,
Contract, legal,	Korár máda,	Khorál,	Khorál.
Contract of hiring,	Bhára léva,	Bhára khoral,	Bhára ko-khoral.
Ditto of letting,	Bhára déva,	Bhára khoral,	Bhára ko-khoral.
Ditto of buying,	Kinna koul,	Baino khoral,	Chól ko-khoral.
Ditto of selling,	Bécha koul,	Phannokhoral,	Píko khoral.
Ditto of exchange,	Bodoli koul,	Slainokhorál.	Só-ko-khorál
Ditto, of carrying,	Bhára koul,	Bibánkhorál.	Bhár ko-khorál
Ditto of altering or manufacturing,	,,	,,	,,
Ditto of service,	Bochormári,	Bóchórché-khorál,	Báchor-ko-kh.
Wages,	Dormáha,	,,	,,
Lease of land, the instrument,	Potta,	Phátá,	Potta.
Verbal promise,	Koul,	Khogaino jachyá,	,,
Note of hand,	Rúkká,	,,	,,

English.	*Kocch.*	*Bodo.*	*Dhimál.*
Bond,	Tammasúk,	,,	,,
Inherited property,	Wársì Bhág,	,,	,,
Own acquisitions,	Jóhútiári,	Johúntia,	Kang ko jokitya.
Dower,	Dán, Dahéj,	Jophop táká,	Bewál ko táka.
Appanage,	,,	,,	,,
Testament, will,	Dán potro,	,,	,,
Gift, deed of,	Dán potro,	,,	,,
Sale, ditto.	Kinna potro,	,,	,,
Theft,	Chúri,	,,	,,
Robbery,	Dákaiti,	,,	,,
House-breaking,	Síndh,	,,	,,
Murder,	Khún,	Khún,	Khún.
Battery,	Márdang,	Shojalaibú,	Dángshúka.
Mayhem,	Gháíl,	Phéjén,	,,
Adultery,	Chínára,	Dando,	Chináro.
Incest,	Horon,	Dando,	Chínára.
Other illicit commerce,	Horon,	Dando,	Chínára.
False witness,	Micha sákí,	Ongá Isat,	Máelká Isat.
Military administration or art,	Shastrer bidya,	,,	,,
Army, troops,	Fouj,	Phoudo,	Phoudá.
Cavalry,	,,	,,	,,
Infantry,	,,	,,	,,
Artillery,	,,	,,	,,
Musket,	Bondúk,	Shilai,	Shilai.
Cannon,	Tóp,	Thóp,	Tóp.
Powder,	Bárúd,	Bárúj,	Bárúj.
Shot or ball,	Gúli,	Gúli,	Góli.
Sword,	Tarwál,	Torál,	Torál.
Shield,	Dhál,	Dhál,	Dhál.
Bow,	Dhanúk,	Jillit,	Dhanúk.
Arrow,	Tír,	Bálá,	Tír.
Quiver,	Thorko,	Thómka,	Thomka.
Ensign, flag,	Nishán,	Nirshan,	Nirshina.
Mail, armour,	,,	,,	,,
Spear,	Ballam,	Jóng,	Khápor.
Battle,	Júyh,	Dán jalai,	Larai.
Victory,	Jít,	Dé habai,	Jít.
Defeat,	Hár,	Jén bai,	Hár.
Conquest,	Dokhol,	Lábai,	Dokhol.
Pillage, plunder, prize,	Lút,	Lút,	Lút,

LITERARY ADMINISTRATION.

Literature,	,,	,,	,,

English.	*Kocch.*	*Bodo.*	*Dhimál.*
Knowledge,	Gyán,	Gyán,	Gyán.
Education,	Sikkhá,	Phoróng,	Dhírká.
Language,	Bhákhá,	Khouráng, Rái,	Dóp.
The alphabet,	Kophálá.	,,	,,
A letter,	Akhór,	,,	,,
A word,	Shobdo,	,,	,,
A vowel,	Phala,	,,	,,
A consonant,	Akhor,	,,	,,
A sentence,	Kathá,	,,	,,
Noun,	,,	,,	,,
Pronoun,	,,	,,	,,
Adjective,	,,	,,	,,
Verb,	,,	,,	,,
Ethics,	Níti,	,,	,,
Politics,	Rájníti,	,,	,,
Arithmetic,	Gónti,	,,	,,
Geography,	,,	,,	,,
Astronomy,	,,	,,	,,
Astrology,	,,	,,	,,
Medical science,	Baidáli,	,,	,,
Grammar,	Byakoron,	,,	,,
A continent,	,,	,,	,,
Island,	Májhati,	,,	,,
Peninsula,	,,	,,	,,
Frontier,	Sim,	Sim,	Sim.
Boundary, any,	Sim,	Sim,	Sim.
Boundary mark,	Nishán,	Nírshan,	Nírshin.
An epistle,	Lékhá,	Lékhá,	Lékhá.
A seal,	Mohor, cháp,	Cháp,	Cháp.
A signature,	Sóhi,	Múngdan,	Sohi.
Reading and writing,	Lékhápori,	Nitno naino,	,,
A book,	Púthi,	Púthi,	,,
A pen,	Kolom,	Kolom,	Kolom.
Ink,	Káli,	Kháli,	Káli.
Paper,	Kágaj,	Khágaz, Lekhá,	Khágach.
Parchment,	,,	,,	,,
Naval affairs,	,,	,,	,,
A ship,	Jáháj,	,,	,,
A boat,	Nau,	Nau,	Náwár.
A baggage boat, large,	Ghórnau,	Jhák,	,,
A baggage boat, small,	Sórónga,	Sorongo,	,,
A pleasure boat,	Sorongo,	,,	,,
A skiff or canoe,	Sorongo,	Sorongo,	,,
Hull,	Tóli,	Thálá,	,,
Keel,	,,	,,	,,

English.	*Kocch.*	*Bodo.*	*Dhimál.*
Head,	Agáldonga,	Agál dinga,	"
Stern,	Pách donga,	Gor dinga,	"
Hulk,	Náér tóli,	Toli,	Thóli.
Mast,	Mastúl,	Khérká,	"
Sail,	Pál,	Phál,	Pál.
Oar,	Dáṇr,	Boithú,	"
Rudder,	Háïl,	O'di,	O'di.
A voyage,	"	"	"
Freight or charges,	Náér bhára,	Náer bhára,	"
Cargo or load,	Náér bojha,	Náer bhója,	"
Insurance,	Bíma,	"	"
Medical administration or art,	Kavirájí,	"	"
Disease,	Káhil,	Bíád,	Túúka.
Cure,	Arám,	Gabai,	E'lhé.
Prescription,	"	"	"
Physic, the drug,	Dárú, Bóti,	Múli,	O'shar.
A vomit,	"	"	"
A purge,	Júláb,	"	"
Blood-letting,	"	"	"
Pulse feeling,	Nári dékhibár,	Shór nainé,	Shorkhanka.
Pulse,	Nárí,	Shór,	Shór.
Dysentery,	Jhára róg,	Khinai bíád,	Moidan gilka.
Diarrhœa,	Lóhú jhára,	Thoï khíö,	Hiti moidan.
Looseness, mere,	Jhára,	Khigobúyo,	Moidan.
Fever,	Jór,	Lúmdóng,	Misha.
Ague,	Jor,	Lúmdóng,	Misha.
Hepatitis,	Koljar bish,	Bikha chádong,	Tumsing-túúka.
Asthma,	Séshi, Hapání,	Dhái,	Seshi.
Pulmonary consumption,	Kás,	Khásúlá,	Shúká.
Other consumption, general wasting,	Súkana,	Súkan,	Chopka.
Belly-ache,	Pétér bish,	U'di chádong,	Héman-túúka.
Head-ache,	Máther bish,	Khóró chádong,	Púrin túúka.
Ophthalmia,	Chókúr bérám,	Mokonháyá,	Mí túúka.
Itch,	Chúlkáni,	Géchou chorop,	Kháä ko túúka.
Elephantiasis,	"	"	"
Leprosy,	Kúḍhi,	Khuḍia,	Khúḍia.
Dropsy,	Pánilágá,	Doïnáng,	Chiténghi.
King's evil,	Karanmúl,	"	"
Goitre,	Ghég,	Golondo,	Golondi.
Measles,	Khésara,	Lónthi,	Khésara.
Small-pox,	Boson,	Bonthai, Bánsmaria,	Boson.

English.	*Kocch.*	*Bodo.*	*Dhimál.*
Pox, Siphilis,	Bau ghává,	Noti garai,	Noti péchara.
Piles,	Bindisór,	Oros,	Bindisor.
Cholera,	Bhéd bómi,	Hómhómi, Thangan mara,	Tanka dhárá.
Swoon or Syncope,	Jhánk,	Tai hapmo,	Chothat né.
Falling sickness,	Téúriá,	Téúriá,	Téúriá.
Gravel stone in bladder,	Páthari,	Akhír,	Páthari.
A wound or hurt,	Ghau,	Garai,	Péchara.
A cut,	Kata ghau,	Garai,	Péchara.
A bruise,	Thétáli ghau,	Khúgrúma,	Khara.
A boil,	Dúmál,	Gúgúlá,	Yúmchá.
A pustule,	Phúnsá,	Chithot,	Phúrkótá.
A pimple,	Phútka,	Chithot,	Phúrkotá.
A fracture of bone,	Bhángá,	Baibai,	Bhoiká.
A dislocation,	Jóra lóra,	Jóra lódidong,	Jora léíka.
A plaster,	Patti,	Múli bilai,	Tépáhika.
An ointment or unguent,	Malham,	,,	,,
A liniment,	,,	,,	,,
An amulet, charm, talisman,	Táviz,	Gou khás,	Oshor.
Spell, incantation, bewitchment,	Khot korom, Jontor-montor, Móhon,	Dain-hobba, Madai homdong,	Dhaina páka. Mhaidi lagaipi.
Exorcism,	Jhár-phúnk,	Ojha hobba, Ojha naino,	Bhúpi. Ojha kám paka. Nápara éli.
Omen,	Lokshon,	Biphút,	Játra éli.
Auspices,	,,	,,	,,
Second sight,	,,	,,	,,
Evil eye,	,,	Khúga nángo, Mogon nángo,	Mí nojo.
Palmistry or fortune-telling,	,,	,,	,,
Horoscope,	Jonom pattri,	,,	,,
Pestle,	Loḍha,	Gotha,	Gotha.
Mortar,	Síl,	Onthai,	Ú'nthúr.
Bandage,	Bandhan,	Khátop,	Jinka.
Hunter's and fisher's craft,	Shikár,	Moïhónú,	Shikár.
Game, the spoil,	,,	,,	,,
A noose or snare,	Jhónt,	Khóï,	Jhónt.
A net,	Jál,	Jyé,	Jálé.
A sling,	Rám dóri,	Dúngdúng,	Díhá.

English.	*Kocch.*	*Bodo.*	*Dhimál.*
A pitfall,	Gáḍh,	Hákór,	Gáḍhé.
A trap,	Dhérphí,	Dúrphí,	Dhérphí.
Bird-lime,	Áthá,	Áthá,	Áthá.
Herdsman's craft,	Górú bháins pálan,	Maishú músho púshya,	Díá píá poshika.
Flock, Herd,	Jhánk, Hángá,	Phálú,	Jháké.
Fleece,	Poshom,	Khomon,	Moïshú.
Breeding, act of,	Púshyá kám,	Poshini hobba,	"
Shearing, ditto,	"	"	"
Milking, ditto,	Chénká,	Sródóng,	Chepká.
Churning, ditto,	Móhan,	"	"
Milk-pale,	Kánḍia,	Khánḍia,	Khánḍia.
Churn,	Ráhí,	"	"
Shears,	Kénchi,	Kháïs,	Khainch.
Fodder,	Cháni,	Gángsho,	"
Grass,	Ghás,	Gangsho,	Naimé.
Hay,	Khar,	Jígáp,	Sénká naimé.
Agricultural art,	Chásári,	"	"
Grains, generic,	Lókhi,	Lókhi,	Lokhi.
Grasses, ditto,	Ghás, Trin,	Gángsho,	Naimé.
Oils, ditto,	Tél,	Thau,	Chúití.
Dyes, ditto,	Rong,	Rong,	Rong.
Textile stuffs, ditto,	Sútpát,	Khúndúng,	Súté.
Agricultural products,	Khétér jinis,	Arjún,	Léngko.
Farming stock,	Grihasthér sáj,	"	"
Cart, small,	Gárí,	Gárí,	Gárí.
Waggon, large,	Bojhái gárí,	"	"
Carriage,	"	"	"
Harness,	Sáj,	Jhim,	Jing.
Saddle,	"	"	"
Bridle,	"	"	"
Sack,	Dhúkúr,	Chálá,	Chálá.
Basket,	Dhúkí,	Khádá,	"
Pitchfork,	Tánrá,	Thárá,	"
Winnow,	Kúlá,	Chongrai,	Rá.
Flail,	"	"	"
Sickle,	Káchi dau,	Káchí,	Káchí.
Scythe,	"	"	"
Mattock or pick-ax,	Khónti,	Khónti,	Khónta.
Spade,	Kódál,	Kódál,	Kódál.
Shovel,	Bédhá,	Bédá,	"
Hoe or spud,	Dáhúki,	Doukhi,	Ghóngói.

English.	*Kocch.*	*Bodo.*	*Dhimál.*
Bill, Bill hook,	Dáu,	*Chékhá,	*Ghóngői.
Plough,	Hal,	Hal,	Hal.
Harrow,	Mői,	Mői,	Mői.
Ploughshare,	Phalli,	Phalli,	Phalli.
Ditto yoke,	Yongál,	Jongol,	Jongol.
Ditto shaft,	Nángol,	Nángol,	Nángol.
Ditto handle,	Múthia,	Múthi,	Múthi.
Landed property or estate,	Milik,	,,	,,
Freehold,	Milik,	,,	,,
Leasehold,	Ijára, Jót, Gotch,	,,	,,
Farm,	Ijára, Jot,	,,	,,
Rent,	Khajana,	,,	,,
Contract of rent,	Kábúlíyat,	,,	,,
Metairie or Batái,	Adhiári bánt,	Phorjáni rannai,	Adhiá-ko-b[illegible]ta.
Horticultural art,	,,	,,	,,
Ditto products,	Sós,	,,	Sós.
Flower,	Phúl,	Bíbar,	Lhép.
Fruit,	Phal,	Bithai,	Síhá.
Merchant's craft,	Mahajani,	Béóphár,	Béópár.
Merchandise or things in barter,	Mahajanér jinis,	Baiyá jinis,	Chol-kő-jinis.
Bale of goods,	Mót,	Bíbáh,	Bókchá.
Crane,	,,	,,	,,
Pulley,	,,	,,	,,
Lever,	,,	,,	,,
Capital or stock,	Púnji,	Ponji,	Ponji.
Profits,	Monáfa,	Bishá,	Oléká.
Price,	Dám,	Bhau,	Bhau.
Market rate,	Bhau,	Nirik,	Rakam.
Dearness,	Sastái,	Monga jái,	Jánka.
Cheapness,	Mangái,	Géër jai,	Lénka.
Barter,	Adol bodol,	Slíjalai,	Sóska.
Purchase,	Kinna,	Phan,	Chól.
Sale,	Bóchá,	Bái,	Pít.
Banker's craft,	Sharáfi,	,,	,,
Money, any,	Taká kóri,	Baina jinis,	Chol ko jinis.
Coin,	Kóltaka,	Kóltaka,	Kóltáka.
Credit, trust,	Údhar,	Dhár,	Dhár.
Silver coin,	Táká,	Taka,	Tháka.
Gold coin,	Mohor,	Mohor,	Són móhor.
Capital,	Púnji,	Púnjí,	Púnji.

* The principal and almost only agricultural implement of the ~~Mech~~ Bodo and Dhimál: a sort of bill.

English.	*Kocch.*	*Bodo.*	*Dhimál.*
Interest,	Bíáz,	Bishá,	Olóhé.
Loan, letting,	Korojdén,	Dhár lá,	Dhár rhú.
Loan, borrowing,	Korojlén,	Dhár hot,	Dhár pí.
Pawn or deposit,	Bandhak,	Bandha,	Bandha.
Debit, } side of	,,	Bé hanáng go,	Rhúliká.
Credit, } account,	,,	Imbé hanang go,	Pilika.
Debt,	Koroj,	Dhár,	Dhár.
Payment,	Chúkti,	Jopbai,	,,
Shop-keeper's craft,	Dokání,	,,	,,
Retail trade,	Páíkári,	,,	,,
A measure,	Náp,	Chúyo,	Dóng.
A weight,	Toul,	Chúyo,	Dóng.
Dry measure,	Dón,	,,	,,
Wet measure,	Kánriá,	Háchúng,	Chónghai.
Measure of bulk,	Dón, káttá,	Dón, káthá,	Don, káthá.
Ditto of extent,	Dighól,	Gallou,	Rhinka.
Land measure,	Rassi,	,,	,,
A span,	Tákor,	Khújála,	Takór.
A cubit,	Háth,	Múché,	Khúr dóng.
A yard,	Gaj,	Nálám,	Bátóng.
A tolah,	Tolah,	,,	,,
A chatak,	Chatak,	,,	,,
A seer,	Sér,	Phól,	,,
A maund,	Man,	Mon,	,,
Scales or balance,	Tarázú,	,,	,,
Steelyard,	Túl,	Thoulli,	Túl.
Manufacturer's craft,	Banáï,	,,	,,
Textile stuffs or cloths,	Tánter jinis,	Dáyá, Hí,	Sájá.
Artizan's craft,	Kárigari,	,,	,,
Implement, tool,	Mistrir hathiár,	Yágújú,	,,
Mason's craft,	Choporbandi,	Nóönúgra,	Sá dámká.
A house,	Ghor,	Nóö,	Sá.
A story,	,,	,,	,,
Ground-story,	,,	,,	,,
Mid-story,	,,	,,	,,
Atticks,	,,	,,	,,
Foundation,	,,	,,	,,
Wall,	Bárá, Tátí,	Injúr,	Bérhém.
Roof,	Chhál,	Núkúm,	Cháli.
Roof-tree,	Máról,	Mándáli,	Mándál.
Supports,	Múli, Bówna,	Múddá,	Móling.
Door,	Dúár,	Dwár,	Dúár.
Window,	Khúrki,	,,	,,
Staircase,	Móï,	Jákhlá,	Páhiri.
Room or chamber,	Kóthari,	,,	,,

English.	*Kocch.*	*Bodo.*	*Dhimál.*
Bed-room,	Sútibár ghar,	Mudunai, Nóó,	Jim ka sá.
Cook-room,	Rándhon sála,	Nishing,	Gá ko sá.
Sitting-room, guest-house,	Dánḍi ghor,	Mándo,	Choura sá.
Veranda, portico,	Cháli,	Cháli,	Dháp.
Necessary, cloaca,	,,	,,	,,
Out-house,	Báhiri ghor,	Baira Nóó,	Bahira sá.
Zenána,	Bhitar bári,	,,	,,
Courtyard,	Ágina,	Chéthála,	Sáléng.
Rule or measure,	Náp,	Mú,	Dóngsúlá.
Plummet or level,	,,	,,	,,
Trowel,	,,	,,	,,
Hod,	,,	,,	,,
Lime cement,	,,	,,	,,
Clay ditto,	,,	,,	,,
Stone quarrier's craft,	,,	,,	,,
Stone graver's craft,	,,	,,	,,
Inscription on stone,	,,	,,	,,
Metal graver's craft,	,,	,,	,,
Inscription on metal,	,,	,,	,,
A mould or die,	,,	,,	,,
A mallet,	,,	,,	,,
A graver,	,,	,,	,,

[redacted]

A mine,	,,	,,	,,
A vein,	,,	,,	,,
A flaw,	,,	,,	,,
A shaft or tunnel,	,,	,,	,,
A vent,	,,	,,	,,
Smelter's craft,	,,	,,	,,
Native ore,	,,	,,	,,
Metal, pure,	,,	,,	,,
Dross,	,,	,,	,,
Matrix,	,,	,,	,,
Bricklayer's craft,	Kúmháler kám,	Kúmhálni hobba,	,,
Brick,	Í'nth,	Í'nt,	Í'nt.
Tile,	Khapra,	,,	,,
Paving tile,	,,	,,	,,
Roofing tile,	,,	,,	,,
Plain brick,	,,	,,	,,
Ornamental do.	,,	,,	,,
Brick mould,	,,	,,	,,

English.	*Kocch.*	*Bodo.*	*Dhimal.*
Tile mould,	,,	,,	,,
Smoothing implement,	,,	,,	,,
Carpenter's craft,	Barhoi, Sútár,	,,	,,
Carpentry goods,	Barhoír jinis,	,,	,,
Furniture, Household,	Gharér jinis,	Nóóni jinis,	Sá ko jinis.
A door-frame,	,,	,,	,,
A window-frame,	,,	,,	,,
A seat, any,	Ásan, Píḍha,	Kómplai,	Tákhim.
Bench,	Chángrá,	Chángrá,	Chángrá.
Stool,	Mórá,	,,	,,
Table,	,,	,,	,,
A chest or box, large,	Sandúk,	Sandúk,	Sandúk.
Ditto ditto small,	,,	Iskádor,	,,
Chest of drawers,	,,	,,	,,
A drawer,	,,	,,	,,
A trencher or wooden platter,	Káthúá,	Káthúá,	Kathou.
Bedstead,	Khát,	Khát,	Khát.
Okli Músal to husk rice,	Chám gáhin,	U'lar gáin,	Shim khondi.
Wooden utensil,	Kâthér hatiyár,	,,	,,
Haft or handle, any,	Dénthá,	Biphóng,	Dénthá.
Knife haft,	Chúri déntha,	Biphong,	Dénthá.
Spade haft,	Kódáler déntha,	Biphong,	Dénthá.
Plough haft,	Halér múthúá,	,,	,,
Ditto body,	Halér dénḍa,	,,	,,
A plank,	Phálá,	Phálá,	Phálá.
A beam, large,	Chókrá,	Sál bónpháng,	Silí.
A beam, small cross-beam,	Jhángi, Gól batti,	Sili,	Sili.
A plane,	Lóndá,	,,	,,
An ax,	Kúrál,	Rúá,	Dúphé.
A drill or gimlet,	Bhávar,	,,	,,
A turnscrew,	,,	,,	,,
A saw,	,,	,,	,,
A chisel,	Chouras,	Baithál,	Chouras.
A hammer,	Háthúrá,	Dákháli,	Danghaishúla.
Potter's craft,	Kúmháler kám,	Kúmháli Hobba,	Chokti bonai.
Pottery goods, crockery, &c.	Kúmháler jinis,	Kúmhálni jinis,	Kúmhál ko jinis,
A vessel, any,	Pátrá,	Yágójéng,	Bhándá.
Earthen vessel,	Mátér bartan,	Háni gojeng,	Bhonoïko bhánda

English.	*Koech.*	*Bodo.*	*Dhimál.*
Wooden vessel,	Khatárbartan,	Bonphóngni-gójeng,	Khatángko bhanda.
Metal vessel,	Dhátér bartan,	,,	,,
Large earthen vessel to store grain,	Gózina,	Dábar,	,,
Water jar, large.	Kólshi,	Taihú,	Kálshí.
Ditto small,	Básuna,	Tikli,	Básuna.
Earthen cooking Pot,	,,	,,	,,
Earthen dish or plate,	,,	,,	,,
Potter's wheel,	Kúmhálcr chák.	,,	,,
Shaper,	,,	,,	,,
Smoother,	,,	,,	,,
Glazing substance,	,,	,,	,,
Smith's craft,	Kámhári,	Kámárni hobba,	,,
Hardware, any,	Kámhálcr jinis.	,,	,,
Ironware,	Lóhér jinis,	Shorrni jinis,	Chír ko jinis.
Copperware,	Támbér jinis,	Thamáni jinis,	Tamba ko jinis.
Brassware,	Pítaler jinis,	,,	,,
Pewterware,	Kánser jinis,	Khasáni jinis,	,,
Chain,	Jinjári,	Jhinjári,	Jhinjari.
Wire,	,,	,,	,,
Nail,	Jóli,	Khíli,	Khíli.
Screw,	Péch,	,,	,,
Hinge,	Kabja,	,,	
Lock,	Tálá,	Cháki,	Tálá.
Key,	Chioráni,	Airi,	Chioráni.
Bolt or Bar,	Dwárdévá láthi,	Dwár chúnaini louthi,	Dwár gíp-ko-láthi.
Hook,	Kántá,	Angthá,	,,
Bell,	Gháti,	Ghátá,	Ghánti.
Iron vessel, large,	Kádhá,	Kharou,	Kádhá.
Ditto ditto, small,	Lúhia, kadhai,	Lohora,	,,
Copper vessel large,	Dékchá,	Thámjang,	Thámjáng.
Copper vessel small,	Dékchi,	,,	,,
Metallic cooking pot,	Dékcha, Bogna, Batlohi,	Thou or Dou, Khánta, Lohara,	Tasala. Lóhia. Chokoti.
Metallic dish,	,,	,,	,,
Metallic plate,	Tháli, Bhánda,	Thórsi, Kúrúi,	Tháli. Bhánda.
Metallic drinking cup,	Lóta, Ghóta, Bári,	Thikli, Lota,	Lota Báti. Tukuri.

English.	*Koech.*	*Bodo.*	*Dhimál*
A pot, any,	Hándi,	Dú,	Chokoti.
A potlid,	Pórsún,	Sharai,	Dhakana.
A spoon,	Háta,	Kárba,	Háta.
A knife,	Káti,	Dábá,	Kathári.
A fork,	,,	,,	,,
Goldsmith's craft,	Bániér káj,	Bániani habba,	Bánia ko kam.
Jewelry,	Gahana, Páta,	,,	,,
A Janter,	,,	,,	,,
A blow-pipe,	Chúngi,	Wáchúng,	,,
A fan,	Pákhá,	,,	,,
Nippers,	Chimta,	,,	,,
Bellows,	Bháthí,	,,	,,
Glow, red heat,	Tau,	Gúdúng,	Sá,
Cutler's craft,	,,	,,	,,
Cutlery goods,	,,	,,	,,
Rasor,	Khúr,	Khúr,	Chúrá.
Scissors,	Kénchí,	Kháneh,	Kénchi.
Shears,	,,	,,	,,
Tweezers,	Chimta,	Léphó,	Chimti.
Large knife,	Chúrá,	Dábá,	,,
Pocket knife,	Chúri,	,,	,,
Sword,	Tarwál,	Thorál,	Tórál.
Dagger,	,,	,,	,,
Arrowhead,	Phól,	Blá, Dóng,	Khápór.
Needle, large, packman's,	Súí,	Mohan,	Béndi.
Needle, small,	Súi,	Biji,	Béndi.
Thimble,	Angúshtán,	,,	,,
Grindstone,	Sán,	Sán,	Sán.
Emery,	,,	,,	,,
Barber's craft,	Khéóri,	Khorichimbai,	Púshám.
Soap,	Sábón,	Chábon,	Chábon.
Brush,	,,	,,	,,
Lather,	,,	,,	,,
Shaving, the act,	Khéóri,	Khori chimbai,	Pusham.
Shaving head,	,,	,,	,,
Shaving beard,	,,	,,	,,
Nailparing,	Nángúl káti,	Asigúrhán,	Khúrsing chémi.
Taylor's craft,	Dorjerkám,	Híshúgrá,	Dhábá joka.
Thread,	Sútá, sútli,	Kúndúng or Dúng dúng,	Shúté.
Wax,	Móm,	Múshátha,	Mom.
Shoe maker's craft,	Chámárer kám,	Chámárni, habba,	Chámár-ko-kam.
Shoe making,	Júta banávan,	Jota godan,	,,
Shoe mending,	Júta songot koron,	Jotaphósáp,	,,
Shoe,	Jóta,	Jota,	Jóta.

English.	*Kocch.*	*Bodo.*	*Dhimál.*
Boot,	,,	,,	,,
Slipper or sandal,	,,	Yápthóng,	Champhőï.
Wooden shoe,	Khorong,	,,	,,
Leather shoe,	Jota,	Jota,	Jota.
Straw or grass-shoe,	,,	,,	,,
Last,	Pharma,	,,	,,
Awl,	Sútári,	,,	,,
Cobler's wax,	,,	,,	,,
Cook's craft,	Rándhon,	Chógrá,	Gáka.
Boiling, the act,	Jhólan,	Chongwo,	,,
Roasting or grilling, Ditto	Bhunjan,	Yauvo,	,,
Frying, Ditto	Sénkhan,	Hangwo,	,,
Fire place,	Akha,	Doudáp,	,,
Tongs,	Chimta,	Chimta,	Chimta.
Poker,	Kalchúl,	,,	,,
Currier's or Tanner's craft,	Chámárerkam,	Chamárni-hobba,	,,
Peltry goods,	Chámér jinis,	,,	,,
Leather, any,	Chám,	Bigúr,	Dhálé.
Tanner's Vat,	Nádh,	Dábar,	Dábar.
Tannin or bark,	Banda,	,,	,,
Miller's craft,	,,	Yúndúng,	Mháika.
Grinded goods,	Písán,	Yúna jinis,	Mháika jinis.
Flour or meal,	Atta, maida,	,,	,,
Bran,	Bhúsi,	Béjéng,	Bhús.
Mill,	Jánta,	,,	,,
Windmill,	,,	,,	,,
Watermill,	,,	,,	,,
Handmill,	Jánta,	,,	,,
Oilman's craft,	Téliér kám,	Telini hobba,	,,
Oilman's stores,	Téliér jinis,	Phiritni jinis,	,,
Oil-press,	Gyéch, Gháni,	Góchá,	Gháni, H.
Dyer's craft,	Rongdibár kam,	,,	,,
Dyed goods,	Rongíl jinis,	,,	,,
Dyer's vat,	Nádh,	,,	,,
Dyer's press,	,,	,,	,,
Dye, any,	Rong,	Rong,	Rong.
Red dye,	Lál rong,	Gaja rong,	Jïka rong.
Green dye,	Hara rong,	Khánghshúr rong,	Nélpá rong.
Blue dye,	Níl rong,	Gochoni rong,	Dúúka rong.
Yellow dye,	Píla rong,	Gammo rong,	Yónka rong,
Sugar maker's craft,	U'kpíran,	Khúsyárphérét,	Kúsyárpérika.
Goor,	Goor,	Mithai,	Mithui.
Chíní,	Chíní,	,,	,,

English.	*Kocch.*	*Bodo.*	*Dhimál.*
Misri,	Misri,	,,	,,
Sakar,	Sakar,	,,	,,
Ráb,	Nálí,	Lálí,	Lálí.
Sugar-press,	Gyéch,	Góchá,	Ghání.
Confectioner's craft,	Bhújárer kám,	Ladúdágra,	Ládú bonaika.
Sweetmeats,	Mitháï,	Gódóï,	Tááka jinis.
Cake,	Malpúá,	Enkrong,	Bábór,
Comfit,	Lai,	Húrúng,	Khoïláro.
Lolly—pop,	Laddú,	Phétta,	,,
Butcher's craft,	Kassaiér kám,	,,	,,
Flesh,	Masong,	Bidot,	Béhá.
Garbage,	,,	Chippika,	,,
Slaying Ax,	Garsá,	Lúmbri, Thungbri,	Dúpki.
Cleaver,	Chépsá,	Pháthang,	Dábiá.
Block,	Góri,	Dingri,	Dingri.
Knife,	Kathari,	Dábá,	Kathari.
Baker's craft,	,,	,,	,,
Bread,	Róti,	,,	,,
Unleavened bread	,,	,,	,,
Leavened bread,	,,	,,	,,
Dough,	Gandhan,	,,	,,
Runnet or leaven,	,,	,,	,,
Distiller's craft,	Chúlávan,	Chounó,	Sááká.
Spirituous liquors,	Modh,	Pitika,	Phatika.
Still,	Bhatti,	Bháti,	Bháti.
Receiver or boiler,	Bhatti,	Bháti,	Bháti.
Condenser,	Adkar,	Daihú,	Dúkí.
Cooler,	Nádh,	Dábar,	Hindá.
Funnel,	,,	,,	,,
Pipe,	Náli,	Nálá,	Nálá,
Spirits made from grain,	Modh,	Pítiká,	Phatika.
Ditto from flowers,	,,	,,	,,
Ditto from juices like Toddy,	,,	,,	,,
Brewer's craft,	Ubálan,	Chongno,	,,
Fermented liquor,	Katla,	Jóni jinis or Jó,	Yú.
Brewer's Vat,	Matka,	Dú,	Rööti.
Washerman's craft,	Dhóbir kám,	,,	,,
Soap,	Sábon,	Sábon,	Sábon.
Tub,	Powna,	,,	,,

English.	*Kocch.*	*Bodo.*	*Dhimál.*
Beater,	Mogdor,	,,	,,
Block,	Phállá,	,,	,,
Dirty clothes,	Maila kapra,	Gini Hí,	Mírhi Dhába.
Clean clothes,	Safa kapra,	Hí gúphút,	Má mirhi dhaba.
Turner's craft,	Kúndáil,	Khúndáïn,	Kúndai katang.
Turned goods,	Kúndáil jinis,	Kúndaini jinis,	Kúndai ko jinis.
A lathe,	Chouras,	Baithal,	,,
Cloth printer's craft,	Chapáil,	,,	,,
Printed goods,	Chápér jinis,	,,	,,
Chintz,	Chínt,	Chít,	Chít.
Coarse chintz,	Chínt,	Chít,	Chít.
Fine chintz,	Chínt,	Chít,	Chít.
A stamp,	Cháp,	,,	,,
A press,	,,	,,	,,
Spinner's art,	Sútkátan,	Khúndúngluye,	Sútékátika.
Spun goods,	Sútér jinis,	Khundungni jinis	Súté ko jinis.
Spinner's wheel,	Charkha,	Janthér,	Charkha.
Thread,	Sút,	Khúndúng,	Súté.
Skein,	Motha,	Lémchá,	Waina.
Knitter's art,	Jabibanáil,	Jékhana,	Chiting púika.
Knit goods,	Jaber jinis,	Jéni jinis,	Chiting.
Weaver's art,	Banávan,	Hídáín,	Dhába thírka.
Woven goods,	Banáil jinis,	Danai jinis,	Thirka.
A web or piece,	Tán,	Gangché,	Dhába.
The warp,	Táná,	Gochong,	Táná.
The woof,	Pétwan,	Géhén,	Pétwan.
Fine cotton or Mulmal,	Mulmal,	Rúbú Hí,	,,
Coarse ditto or Calico,	Gajbóri,	Hi shima,	,,
Fine woolen or broad cloth,	Banát,	Bánát,	Bánát.
Coarser or Malida,	,,	,,	,,
Coarsest or blanket,	Kómból,	Kúmbali,	Kámili.
Hemp cloth or Linen,	Bhángrá,	,,	,,
Flax cloth or Linen,*	,,	,,	,,
Sack cloth of San or Pát,	Dhokrá,	Phátta, Chola,	Dhókra.
Sail cloth, finer, of San,	Jhálok, Mékhári,	Jhálok,	Jhálok.

* The Linum usitatissimum, Tisi or Alsi, however common and good, is no where used in India save for oil.

English.	*Kocch.*	*Bodo.*	*Dhimál.*
Silk or Satin, cloth,	,,	Injini Hi.	
A loom,	Sájá,	Híchan,	Sája.
A shattle,	Mákú,	Mákú,	Mákú.
A paddle,	Khút,	Górkhá,	Náchá naiti.
A roller for winding web,	Kérkhí,	Gándai,	Dángda-lánga.
Weaving, the act,	Banáil,	Dáín,	Thírká.
Cord-wainer's craft,	Rasser banáil,	Doudong, Chádong,	Díhapeka.
Cord or thick rope,	Dor, Rassa,	Dóga, Doudong,	Bada-Dihá.
Twine or thin rope,	Rossi,	Dóga múdúi,	Mhoika-Diha.
Tow, any,	Pátá,	Phatta,	Páté.
Oakum,	Bákél,	,,	,,
Lint,	,,	,,	,,
Rags,	,,	Hísrí,	Tékadhábá.
Paper-maker's craft,	,,	,,	,,
Paper made of bark,	Kágaj,	,,	,,
Ditto of rags,	Kágaj,	,,	,,
Bleacher's art,	,,	,,	,,
Basket-maker's craft,	,,	Hépmá,	Púíká.
Decorticating,	Máthán.	Sóin,	Koïkatang.
The slip or strip peeled off,	Pátí,	Bishi,	Páti.
Basket, open plat,	Changári,	Kho,	Dondora.
Basket, close plat,	Dháki,	Dón,	Bhútúri.
Basket, any,	Doura, Douri,	Dónkho,	,,
Deep closed basket,	Sapuri,	,,	,,
Shallow open ditto,	Dháki,	,,	,,
Fine arts,	,,	,,	,,
Poetry,	Kavit,	,,	,,
A Poem,	Kavit,	,,	,,
Metre,	,,	,,	,,
Rhyme,	,,	,,	,,
A Distich,	,,	,,	,,
Painting, the art,	Chittrakári,	Málini habba,	,,
A picture,	Chobi,	,,	,,
Light and shade,	,,	,,	,,
Perspective,	,,	,,	,,
Colouring,	,,	,,	,,

English.	*Kocch.*	*Bodo.*	*Dhimál.*
Human portrait,	Tazvír,	,,	,,
Landscape,	,,	,,	,,
Colour box,	,,	,,	,,
Easel,	,,	,,	,,
Brush,	,,	,,	,,
Pencil,	,,	,,	,,
Musical science,	Gávan bajávan ilm,	Rajápdam,	,,
Music,	Gávanbajáwan,	Rajápdam,	Léïka béïka.
Musical note,	,,	,,	,,
The gamut,	,,	,,	,,
Harmony,	,,	,,	,,
Melody,	,,	,,	,,
Vocal music,	Gáwan, Gít,	Rajáp,	Léika.
Instrumental music,	Bajáwan,	Dám,	Béíka.
A concert,	Nátch,	Músáyú,	Hyáká.
A fife,	Báshi,	Chíphúng,	Múhari.
A pipe,	Sahanái,	Phéngphá,	,,
A trumpet,	Túrhói,	Túrhoi,	Túrhoï.
A drum,	Dhól, Nagara,	Nagara,	Dhól.
Cymbals,	Kortál,	Khowawáng,	Jháil.
A stringed instrument,	Sáringi, Dotára Bina,	Sénja, Dótára,	Sénja, Dotára.
Sculpture,	Chinni,	,,	,,
A stone statue, human,	Mánusher múrti,	,,	,,
Ditto of a Deity,	Devater múrti,	,,	,,
An idol of clay,	Mátír múrti,	,,	,,
Image, plaything,	Chóbi,	,,	,,
Metallic Idol,	Dhátuér múrti,	,,	,,
Architecture, the science,	,,	,,	,,
A pillar or column,	Filpáy, Khamba, Powa,	,,	,,
A shaft or body,	,,	,,	,,
A capital,	,,	,,	,,
A basement,	,,	,,	,,
Entablature,	,,	,,	,,
Architrave,	,,	,,	,,
Frieze,	,,	,,	,,
Cornice,	,,	,,	,,
Facade,	,,	,,	,,
An arch,	,,	,,	,,
An arcade or colonnade,	,,	,,	,,
A Dome,	Gúmbaj,	,,	,,
A minár,	Minár,	,,	,,

English.	*Kocch.*	*Bodo.*	*Dhimál.*
A minaret,	,,	,,	,,
A pent roof,	Bangaler Chat,	,,	,,
A flat roof,	Sobsóír Chat,	,,	,,

Nouns of Time.

Time,	Kál,	Khál,	Kál.
Eternity,	Anant kál,	,,	,,
Day,	Din,	Shán,	Nhitima.
Night,	Ráth,	Hórr,	Nhishing.
Morn,	Bérbhán,	Phújáni,	Rhima.
Noon,	Dóphór,	Sánjáphú,	Béla génka.
Eve,	Górúdhúkani béla,	Bílí,	Bilémá.
Sunrise,	Súraj úday,	Shánang khátbai,	Bélalóhika.
Sunset,	Súraj asti,	Shánang hopbai,	Bélahadéka.
Moonrise,	Chándúday,	Nókhábirkhat-bai,	Tálilohika.
Moon set,	Chándasti,	Nókhábir hapbai,	Tálihadeka.
A moment,	Pal,	,,	,,
A minute,	Pal,	,,	,,
An hour,	Ghari,	,,	,,
A week,	Athóra,	,,	,,
A month,	Más,	Dán,	Máshá.
A year,	Bóchór,	Bochor,	Bochor.
A time piece,	Ghari,	,,	,,
A date,	Táríkh, Tithi,	,,	,,
Sunday,	Déobár,	Déó,	Déó.
Monday,	Sombár,	Som,	Sóm.
Tuesday.	Mongolbár,	Mongol,	Mongol.
Wednesday,	Búdhbár,	Budh,	Búdh.
Thursday,	Bishtíbár,	Bishti,	Bishti.
Friday,	Súkalbár,	Súkal,	Sukal.
Saturday,	Súnibár,	Súní,	Súni.
January,	Mágh,	Mágh,	Mágh.
February,	Phágún,	Phágún,	Phágún.
March,	Chaityo,	Choit,	Choit.
April,	Boisákho,	Boisákh,	Boisákh.
May,	Joith,	Jait,	Jait.
June,	Asár,	Asár,	Asár.
July,	Sáwon,	Sráwon,	Sáwon.
August,	Bhodor,	Bhodor,	Bhodor.
September,	Ásin,	Asin,	Asin.
October,	Kortik,	Kortik,	Kortik.
November,	Oghon,	Oghon,	Oghon.
December,	Pús,	Poush,	Poush.

Adverbs of Time.

To-day,	Áji,	Dinai,	Náni.

English.	*Kocch.*	*Bodo.*	*Dhimál.*
To-morrow,	Kál,	Gábún,	Júmni.
Yesterday,	Páchila rój,	Míyá or Mía,	A'njí.
Previously,	A'gá,	Sigáng,	Lámpáng.
Now,	Elai,	Dánó, Dá,	E'láng.
Afterwards,	Páché,	Yúnó, Dénáng,	Nhúchó.
Always, ever,	Sodá,	Orai,	E'loú.
Never,	Konokálé nahín,	Orainegéyá,	Elou mánthi.
Seldom,	Kónokóno bélá,	Hénobéla hénó bela,	Thóráng.
Often,	Báré báré,	Phélé phélé,	Ghaningghániug.
Sometimes,	Konokono bélá,	Héno béla Heno bela,	Thoráng.
Now, recently,	E'i kharai,	Dánó,	Idom Bélá.
Long ago,	Bhélé diné,	Gúbán choi,	E'shito,
When,	Jélá,	Jélai,	Jéla.
Then,	Sélá,	Sélai,	Kéla.
When?	Kónbéla,	Mábílai,	Hélou.
At once, together,	E'kchak.	Phakché,	Edo sáng.
Gradually, one by one,	Eké Eké,	Háshing,	E'mé Emé.
Slowly,	Dhíré,	Láshi láshi,	Dhíré.
Quickly,	Dhór,	Gakré gakré,	Dhimpá.
Instantly,	Sót,	Dánó,	E'láng.
Late,	Bílómé,	Yúnó,	Yérhé
Early,	Jogoté,	Gakré,	Jogotáng.
Daily,	,,	,,	,,
Weekly,	,,	,,	,,
Monthly,	,,	,,	,,
Yearly,	,,	,,	,,
Once,	,,	,,	,,
Twice,	,,	,,	,,
Thrice,	,,	,,	,,

NUMBERS.*

One,	Ek,	Man-ché,	E'-long.
Two,	Dú,	Man-gné,	Gné-long.
Three,	Tín,	Man-thám,	Súm-long.
Four,	Chár,	Man-bré,	Día-long.
Five,	Pánch,	Man-bá,	Ná-long.
Six,	Choi,	Man-dó,	Tú-long.
Seven,	Sát,	Man-sini,	Nhíï-long.
Eight,	A'th,	,,	Yé-long.
Nine,	Nou,	,,	Kúhá-long.
Ten,	Das,	,,	Té-long.
Eleven,	Egáro,	,,	,,

* The Mech prefix (Man,) and the Dhímal postfix (Long,) are sometimes omitted, and both are liable to variations, for which see Grammar.

English.	*Kocch.*	*Bodo.*	*Dhimál.*
Twelve,	Báró,	,,	,,
Twenty,	Bís,	Choki-bá, Thai-khon, Bisha-ché,	E-long Bisha,
Twenty-one,	Ekóïs,	,,	,,
Thirty,	Tís,	,,	,,
Forty,	Chálís,	Bisha-gné,	Gné-long bisha.
Fifty,	Pachás,	,,	,,
Sixty,	Säït,	Bisha-thám,	Súm-lóng bisha.
Seventy,	Sohotor,	,,	,,
Eighty,	Assi,	Bisha-bré, Phanai-ché,	Diá-long bisha.
Ninety,	Nobbi,	,,	,,
One hundred,	Sou,	Bisha-bá,	Ná-lóng bisha.
One thousand,	Hájár,	,,	,,
Ten thousand,	Dashajár,	,,	,,
A Lack,	Lakh,	,,	,,
A crore,	Krór,	,,	,,
First,	Pahilo,	,,	,,
Second,	Dósrá,	,,	,,
Third,	Tísrá,	,,	,,
Fourth,	Chouthá,	,,	,,
Fifth,	Páchín,	,,	,,
Sixth,	Chatín,	,,	,,
Seventh,	Sátín,	,,	,,
Eighth,	Áthín,	,,	,,
Ninth,	Nóhín,	,,	,,
Tenth,	Doshín,	,,	,,
*A numeral sign or cypher,	Ánkhó,	,,	,,

NOUNS OF PLACE.

A place,	Thán, Jágah,	Núpthi,	Chól.
Presence,	Hájari,	,,	,,
Absence,	Ghairhájári,	,,	,,
A level,	Sóbsóïr,	,,	,,
A slope,	Hékakúra,	Khéngláp,	Chálgór.
Acclivity,	Chórti,	Gáná,	Tánka.
Declivity,	Lámti,	Unkhat,	Khúka.
The centre,	Bích,	Géjér,	Májhata,
The side,	Bógól,	Ging,	Jéngshó.
The corner,	Kóná,	,,	,,
The top,	Mathi,	Khró,	Púring.
The bottom,	Hént,	Khibo,	Léttá.
A nation or kingdom,	Räïj,	Ráijo,	Rájyá.
A province or Súbah,	Súbah,	,,	,,

English.	*Kocch.*	*Bodo.*	*Dhimál.*
A country or Zillah,	Zillah,	„	„
A parish township or pagus,	Bondor,	Bondor,	Bondor.
A guild-hall, trader's,	„	„	„
A town-hall, municipal court,	Prodháner-ka-chéri,	Mondolni-ka-chéri,	Mondolko-Sá.
A palace,	Rájbári,	Rájbári,	Rájbári.
A council-chamber,	Ráj sobha,	„	„
A temple or church,	Déótá thán,	Madainóö, Báthoninoö,	Dírko sá.
A burial place,	„	Gothoiphop Dongni núpthi,	Lípko-chol.
A burning place,	Sásán,	Gothoi syou-dongni núpthi,	Dú-ko-chol.
A public office or court,	Kachérí,	Kachérí,	Kachérí.
Court of justice,	Adálater Kacheri,	„	„
Ditto of revenue,	Chákalér Katcheri,	„	„
A jail,	Phátok,	Bondon sálá,	Kóts-á.
A village court,	Prodháner Kacheri,	Mondolni Kacheri,	Mondolko-sá.
A college,	„	„	„
A school,	„	„	„
A hospital,	„	„	„
A library,	„	„	„
A bank,	„	„	„
An arsenal for making arms,	„	„	„
A magazine for storing arms,	„	„	„
A fort,	Gorh,	Khót,	Killa.
A cantonment,	Chouni,	Siphai thána,	Siphai jomka.
A camp,	„	„	„
A warehouse, merchant's,	Kóthí,	„	„
A shop, retailer's,	Dókán,	Dokán,	Dokán.
A factory or workshop,	„	„	„
A smithy,	Márúï sála,	Khámárnínoo,	Kámhár-ko-sá.
A tannery,	Chámárér thán,	„	„
A dye-house,	„	„	„
A distillery,	Bháttí khána,	Súndininoo,	Súndi-ko-sá.
A brewery,	„	„	„

English.	*Kocch.*	*Bodo.*	*Dhimál.*
A farm house,	„	„	„
A farm yard,	„	„	„
A granary,	Khalyán,	Kholto,	Khaniár.
A stack,	Khalyán,	Kholto,	Khaniár.
An Inn,	Dándi ghor,	{ Mando, Noukháli, }	Chourá sá.
A stable,	Ghórér ghor,	Gorainínoö,	Ghora ko sá.
A cow house,	Góháli,	Gwálninoö,	Gwállisá.
A dairy,	„	„	„
A sheep cote,	Bhérír sála,	Búrma gógra,	E'chá ko sá.
A pigstye,	Súarer khór,	{ Yóma yógrong, Yóma gógra, }	Páyá ko sá.
A dwelling house,	Ghor,	Nóö,	Sá.
A machán to watch crops,	Kúda,	Noöchá,	„
A cottage,	Khóprá,	Nóö,	Sá.
A hut,	Khopra,	„	„
A city,	Shohor,	„	„
A town,	Shohor,	„	„
A village,	Gáón, Bondor,	Phárá,	Dérá.
A street,	Gali,	„	„
A square,	Chouk,	„	„
A road, high,	Pod, sorok,	Lámá,	Dámá.
A road, bye,	„	„	„
A footpath,	Dégór,	Degor,	Dégór.
An estate, the ubi,	„	„	„
A farm, ditto,	„	„	„
A garden,	Bágíche,	„	„
An orchard Homestead,	Bári,	Bárí,	Bárí.
Flower garden,	Phúl bári,	Bíbar bári,	Lhèp kosá.
Kitchen garden or caleyard,	Ság bári,	Moikong-bári,	Sár bári.
Field, garden,	Khét bári,	Húbári,	Ling bári.
Field, any,	Khét,	Hú,	Ling.
Arable field,	Bhúmi bári,	Hú,	Ling,
Grass field, lea, or meadow,	Khouna, Rávana,	Phúthár,	Píá ling.
Hay field,	„	„	„
Fallow field,	Nótkhíla,	Hágrá,*	Lóngdhó.
Ridge,	Góhí,	„	„
Furrow,	Ghós,	„	„
Hedge,	Bédhá,	Chékhór,	Cháti.
Ditch,	Póri, Pághár,	Phoiri, khoui,	Ani.

* Hágrá, the waste, jangle; no fallow.

[redacted] OF PLACE.

English.	*Kocch.*	*Bodo.*	*Dhimál.*
Separately, apart,	Bégól, Alog,	Gúbún,	Bhináng.
Together, along with,	Lóg, éksáth,	Logoché,	E'dósáng.
Towards,	Tí,	„	Só?
Up to, to, unto,	Tako,	Chim or Sim,	Thíká. Thékapa.
As far,	Jéithé,	Jédong,	Jéso.
So far,	Séithé,	Sláp,	Kósó.
Beyond, over,	Pár,	Bát,	Pén.
In, at,	Té,	Sing, há, ou,	Tá.
On this side,	Yépár,	Imbé jing,	Yépár.
On that side,	Wúpár,	Hobe jing,	Wúpár.
On both sides,	Wárpár,	Yéjungwojung, Mébúbébújing,	„
About, around,	Agolbogol,	Jing jing, Mébú bébú,*	Chéngsho bhéngsho.
All round,	Cháro bhitti,	Chamcham,	Ora paring.
On, upon,	Pór,	Chou,	Rhútá.
Here, (poz.)	Hitti,	Jung, Imbohá,	Isho, Itá.
There, (poz.)	Hútti,	Hobóhá, Hujúng,	U'sho, Útá.
Where?	Kúnti,	Mouhá, Bojong,	Hésho. Hetá,
Where, (rel.)	Eíthi,	Jérúno,	Jétán.
There, (rel.)	Séíthi,	Byúno,	Kótán.
Where?	Kúnthí,	Bojúng, Mouka,	Hétá.
Every where,	Sokolthi,	Boiyaubo,	Ora páring.
No where,	Konothi náhín,	Jirobo gèyà,	Hétabú mántho.
Hence,	E íthé hatti,	Imboni phrá,	Ita song.
Thence,	Jéíthé hatti,	Hoboni phrá,	U'ta song.
Whence?	Kónthé hatti,	Bojong phrá, Mouni phrá,	Hota song,
Whence,	„	Jéjong,	Jéta sho.
Before,	A'g,	Shigáng,†	Láng, Lámpá.
Behind,	Pách,	Yúnó,†	Nhú chopa.
Between,	Bích,	Gézér,	Májhata.
Above,	U'par,	Chá,	Rhútá.
Beneath,	Tola,	Sing,	Léttá.
Near,	Nikot,	Khatai,	Chéngsó.
Far,	Dúr,	Gajáng,	Dúré.
Within,	Bhitiri,	Singou or sing,	Sáléng. Lipta,
Without,	Báhiri,	Bahirou,	Báhira. Sátáng.

* Mébú bébú here and there, corruption of Imbébú hobébu, this side and that.
† In place or time, as in English. So Dhimál.

NOUNS OF QUALITY, AND CONDITION, &c.

English.	*Kocch.*	*Bodo.*	*Dhimál.*
Health,	Arán,	Gakhrángblá,	Elkapàka.
Sickness,	Birám,	Jobrablá,	Máelkapáka.
Knowledge,	Gyán,	Gyán,	Gyán.
Ignorance,	Ogyan,	Gyáng géyá,	Ogyan.
Fatigue,	Thakái,	Méngbai,	Măïka.
Rest,	Jírán,	Jirébai,	Maisháka.
Occupation,	Korom,	,,	,,
Leisure,	Jírán,	,,	,,
Liberty,	Chhútti,	Hógár,	Láppika?
Restraint,	Káid,	Howál,	Kaid.
Society,	Dósór,	,,	,,
Solitude,	,,	,,	,,
Crowd,	Bhír,	,,	Díáng jóm.
Strength, bodily,	Bal,	Balo,	Balo.
Weakness, ditto,	Nibal,	Balgéyá,	Balmánthúka.
Ability, mental,	Búddhi,	,,	,,
Inability, ditto,	Kúbúddhi,	,,	,,
Power, general,	Sak,	Háyá or Háá,	Dóáng.
Powerlessness,	Nisak,	Haägai,	Dóáng mántho.
Lameness,	Léngrá pan,	Léngran matno?	,,
Blindness,	Kana pan,	Kánan matno?	,,
Deafness,	Bahira pan,	Bénga slo?	,,
Dumbness,	Gúngá pan,	Phäglá slo?	,,
Stutter, stammer,	Thotala pan,	Tótla slo?	,,
Wealth,	Dhón,	Dhón,	Dhón.
Poverty,	Nidhon,	Dhón géyá,	Dhón mánthúka.
Scarcity,	Akál,	Ankhál,	Akál.
Plenty,	Satti kál,	Satti kál,	Satti kál.
Famine,	Akál,	Ankhál,	Akál.
Drought,	,,	,,	,,
Inundation,	Bán,	Bán,	Gódá.
Happiness, Pleasure,	Súkh,	Súkh,	Súkh.
Misery, pain,	Dúkh,	Dúkh,	Dúkh.
Beauty,	,,	Machángan matno?*	,,
Ugliness,	,,	Shapman matno?	,,
Straightness,	Sídhapana,	,,	,,
Crookedness,	Térápana,	,,	,,
Fullness,	,,	,,	,,
Emptiness,	,,	,,	,,
Heaviness,	,,	Illitnan matno,	,,
Lightness,	,,	Réchéngan matno,	,,
Greatness,	Baḍäï,	Gédétnan matno,	,,

* Machang for majang: So Dou for Tau and Goräi for Korai: Euphonic.

English.	*Kocch.*	*Bodo.*	*Dhimál.*
Smallness,	Chotáï,	Múdóyan matno,	,,
Length,	Lambáï,	Gallóvan matno,	,,
Shortness,	Chótáï,	Gúchúman matno,	,,
Depth,	Gáhir pana,	,,	,,
Shallowness,	,,	,,	,,
Width,	Chouḍáï,	Gúáran matno,	,,
Narrowness,	,,	Géchépan matno,	,,
Height,	U'ccháï,	Gajóvan matno,	,,
Lowness,	Níchai,	Gaháyan matno,	,,
Around body,	Gol,	Tolot or Dolot,	,,
A square,	Choukón,	Kóna manbré,	,,
A triangle,	Tríkón,	Kóna manthám,	,,
An angle or corner,	Kóná,	Kóná manché,	,,
Area,	Paróst,	,,	,,
Circumference,	Bér,	,,	,,
Diameter,	Biás,	,,	,,
A half,	A'dhá,	Khou (ché-one),	E'phala.
A quarter,	Póá,	Khousilingche, (ché-one),	E'póá (é one).
A third,	Tíháï,	Phán thám, Khou thám ?	,,
A part, piece,	Túkrá,	Thúmá, Chóché,	Thúmá.
The whole,	Samúchá,	Binaino, Boibo ?	Támánéng.
Redness,	Lálí,	,,	,,
Whiteness,	,,	,,	,,
Blackness,	,,	,,	,,
Sound,	Sobd,	Shodop,	Hinka.
Noise,	Gondogol,	Gondogol,	Gondogól.
Silence,	Nibháva,	Dórshi,	Chípaká.
Echo,	Ghóng,	Chatta,	Chatta.
A cry, scream, human,	Shór, Púkár,	Gapchi,	Rhíkai.
A roar, bestial,	Dák,	Thétnú,	Dikhár.
A low, bovine,	Dódári,	Dodáya,	Dódai.
A bleat, sheep's,	Bhélbhéli,	Gapmo,	Mémai.
A bark, dog's,	Bhúnk,	Chúngno,	,,
A whistle, man's,	Súskári,	Múshút,	Súskári.
A whistle, bird's,	Sitti,	Gapmo,	Khárka.
A hiss, snake's,	Súsári,	Nérú,	Phopai.
A mew, cat's,	Mémári,	Gapmo,	Dhúí.
Savour or flavour,	Swád,	Gathou,	Táä.
Good savour,	Acha swád,	Gathou,	Elka Táä.
Bad savour,	Búrá swád,	Thouwá,	Máelka Táá.
Sweetness,	Míṭháí,	Gadoï matno ?	,,

English.	*Kocch.*	*Bódo.*	*Dhimál.*
Sourness,	Khátapan,	Gakhoï matno?	,,
Bitterness,	Khátapan,	,,	,,
Ripeness,	,,	Gamánan matno?	,,
Rawness,	,,	Gathángan matno?	,,
Soundness,	,,	Ghám matno?	,,
Rottenness,	,,	Géchéó matno?	,,
Odour, smell,	Gandh,	Manámo,	Nhámká.
Perfume,	Acha gandh,	Manámo-mada-mo,	Elka nhámka.
Stink,	Búra gandh,	Manámo-khé-chara,	Máelka nhámka.
Roughness,	Rúkhái,	,,	,,
Smoothness,	Chikonái,	,,	,,
Hardness,	Sakhti,	,,	,,
Softness,	,,	,,	,,
Dryness,	Súkhápan,	,,	,,
Wetness,	Bhíjápan,	,,	,,
Juiciness, fruit,	Rosılta,	,,	,,
Sappiness greenness, wood,	Gílápana,	,,	,,

NOUNS OF MOTION—THINGS.

Appearance,	,,	,,	,,
Disappearance,	,,	,,	,,
Ascent,	,,	Gadong,	,,
Descent,	,,	Únkhat,	,,
Advance,	Águ gaman,	,,	,,
Retrogression,	Páchè hatan,	,,	,,
Vibration, oscillation,	Hilat, Kámp,	Moudáng,	Phirka. Léóka.
Pressure by own weight,	Dáb,	Kichin,	Rhèpkà.
Depression, active,	Daban,	Náchin,	Rhép páká.
Compression, do.	Chíp,	Chíp,	Chip.
Relaxation, loosening,	Dhilau,	Shóngrop,	Dhíl páká.
Increase, self,	Barhti,	,,	Dhámé.
Decrease, do.	Ghotti,	,,	Shímhé.
Addition, others,	Barháwan,	Phédétin,	,,
Subtraction, do.	Ghattávan,	Phúdúin,	,,
Expansion, self,	Phútan,	Barsara,	,,
Contraction, do.	Múnjan,	Khopjop,	,,
Opening, other's,	Khúlan,	Khéóin,	,,
Shutting, do.	Bond koron,	Jokhlop,	,,
Conjunction, self,	Sanjog,	Lagomano,	Lágal nénka.

English.	*Kocch.*	*Bodo.*	*Dhimál.*
Rupture, bursting, self,	Phút,	Gauwo,	Dhéíká.
Fracture, breaking others,	Tórphór,	Chépai,	Bhóïka.
Disjunction, do.	Bíyog,	Gúbún slo,	Lakka.
Melting, self,	Galán,	Gílíin,	Galé hí.
Congealing, do.	Jamán,	Dakháin,	Jóm hí.
Melting, other's,	Galávan,	Gílí hóïn,	Galé páká.
Congealing, do.	Jamávan,	,,	Jóm páká.

NOUNS OF ACTION—PERSONS.

Approach,	Nikot án,	Khatiou phoïn,	Jéngsholé.
Retirement,	Dúr ján,	Gajan thángin,	Dúré hadé.
Arrival,	Pohúnch,	Chobai,	Dhí.
Departure,	Prasthán,	U'nkhat,	Hadéká.
Entry,	Bhitor án,	Sing hap,	Saleng wáng,
Exit,	Báhir ján,	Báhir tháng,	Sátángólé.
Preservation,	Rakya,	Rákhi,	Báncha páká.
Destruction,	Nás,	Nás,	Nasht páká.
Injury, spoiling,	Bigáran,	,,	,,
A journey,	Játrá,	Játrá,	Játrá.
A stage or day's journey,	Monjil,	Shán chéniláma,	E'-nhí-ko-dámá.
Expedition, haste	Táp,	Gakhri?	Dhimpá.
Delay,	Dérí,	Dirong,	Bilombh.
A walk, the act,	,,	,,	,,
A pace, stride,	Pau, kodom,	Agán?	Títar.
A run, race,	Dour,	Khat,	Dháp.
A gallop, animal's	,,	,,	,,
A trot, do.	,,	,,	,,
A leap, jump,	Phán,	Bát,	Tónka.
A hop, skip,	Kúd,	Bajalo,	Hyúká.
A kick,	Lát,	Jóyú,	Lát.
A scratch,	Achúran,	Khúró,	Rhaika.
A bite,	Kátan,	Wát,	Chííka.
A sting,	Bin,	Jó,	Chúka.
A blow of hand,	Már,	Shó,	Chour.
Ditto of stick,	Dáng,	Shó,	Dánghai.
A cut,	Katávan,	Háyú,	Pál.
A thrust or push,	Dhakél,	Nájérét,	Dhikaika.
A pull,	Kénch,	Búbú,	Tánika.
A cast or throw,	Phénk,	Gárhót,	Jhátéká.
A pinch,	Chim,	Khép,	Chim.
A laugh,	Hongsi,	Mini,	Lénká.
A smile,	Múshki,	Minishú,	Atoïsa lénka.
A weeping,	Rówan,	Gáp,	Khár.
A sneeze,	Chíkan,	Háchú,	Háchú.
A cough,	Khási,	Gújú,	Shú.

English.	*Kocch.*	*Bodo.*	*Dhimál.*
A gulp or swallow,	Dhók,	Grótché,	Níl.
A belch,	Dhékár,	Molong,	Hito.
A fart,	Pát,	Kíphoi,	Lí.
A spitting,	Thúk,	Múјú,	Thóp.
A chewing or mastication,	Chaboun,	Chouïn,	Rhé katang.
A talking,	Bólan,	Ráïn,	Dóp katang.
Talk,	Bóli,	Rái,	Dóp.
A kiss,	Chúmá,	Khódúm,	Chúmá.
Seeing, the faculty,	Dékhan,	Náïn,	Kháng katang.
Hearing, ditto,	Súnan,	Khónáïn,	Hinkatang.
Smelling, ditto,	Súngan,	Manamchúïn,	Nhú katang.
Tasting, ditto,	Chátan,	Chóláïn,	Déé katang.
Touching, ditto,	Chúïyan,	Dángnáïn,	Vér katang.
Pissing, the act,	Mútan,	Háshúin,	Chicho katang.
Shitting, ditto,	Hágan,	Khíyin,	Líshi katang.
Eating, ditto,	Khávan,	Jáïn,	Chá katang.
Drinking, ditto,	Píwan,	Lóngin,	Am katang.
Sleeping,	Sútan,	Múdúïn,	Jím katang.
Waking,	Jágan,	,,	Chét katang.
Dreaming,	Soponkoron,	Símáng núïn,	Sopon kháng katang.
A dream,	Sopon,	Simáng,	Sopon.
Breathing,	Sansphékan,	Hángláïn,	Sánslho katang.
Breath,	Sáns,	Háng,	,,
Sweating,	Pasíjan,	Galámin,	Bhim katang.
Sweat,	Pasina,	Galamdoï,	Bhimka.
Palpitation,	Kápan,	Mouin,	Phir katang.
Coitus, Impregnation, generating,	Choda-chodi,	Khóïn,	Lú katang.
Conception in womb,	Gaubhári hón,	Bishúphúlin.	Hémángdhamkatang.
Digestion,	Pach,	Gílín,	Póch pà katang.
Indigestion,	Apach,	Gilya gáïn	Póch mápa katang.

NOUNS OF RESEMBLANCE, AFFIRMATION, &c. AND OF GENERAL IMPORT.

Resemblance,	Sománta,	,,	,,
Difference,	Osomanta,	,,	,,
Identity,	E'ktá,	,,	,,
Otherness,	,,	,,	,,
Doubt,	San déhi,	,,	,,
Certainty,	Nichoita,	,,	,,
Assent,	Kábúl,	,,	,,

English.	*Koech.*	*Bodo.*	*Dhimál.*
Dissent,	Nákabúl,	,,	,,
Affirmation,	Sohi,	Ongo,	Jénghí.
Denial,	Inkár,	Ongá,	Májénghi.
Offer, tender,	Charáván,	Jáchiyu ?	Kórhú.
Acceptance,	Kabúl,	Ráyo,	Rhúká.
Rejection,	Nákabúl,	Ráyá,	Márhúká.
Aid, help,	Modot,	Chúmphá,	Moidhop.
Hindrance,	Horj,	,,	,,
Advice, counsel,	Prámús,	Sanjalaiyú,	Búddhipáká.
Difficulty,	Kathintá,	Gabráp,	,,
Easiness,	Sohojtá,	Althóï,	,,
Expedient, contrivance.	Júgti,	Júgthi,	Júgthi.
Fitness,	,,	Somaiyo,	Sobaiká.
Unfitness,	,,	Somaiyá,	Má sobaika,
Danger, risk,	,,	Gabráp,	Láchi.
Escape, safety,	,,	Gówaché,	Bánchi.
Protection, refuge,	Saran,	Kirphát.	Soron.
Abandonment, desertion,	Tyág,	Nágár,	Tyág.
Change, mutation,	Bodol,	Slai,	Shóöka,
Immutableness,	Abodol,	Dá slai,	Má shóóka.
Luck, hap, fortune,	Bhág,	Bhág,	Bhág.
Good luck,	Sú bhág,	Gam bhág,	Elka Bhág.
Bad luck,	Kú bhág,	Hammabhág,	Má Elka Bhág.
Accident, contingency,	Daiv', Gati,	,,	,,
Meeting, the act,	Milán,	Lagomano.	,,
Parting, ditto,	Júda jávan,	Gúbún gúbún tháng,	,,
Necessity, fate,	Daiv',	Dáiv',	Daivé.
Free will,	Súchétan,	Gouini khúsi,	Táì ko khúsi.
Necessity, compulsion,	Jarúrat,	,,	,,
Choice, option,	Khúsi,	Khúsi,	Khúsi.
Residue, what left,	Báki,	A'drá,	Adrá.
Model, pattern,	Noksha,	,,	,,
Method, mode,	Doul,	,,	,,
Original,	Asal,	,,	,,
Copy,	Nakal,	,,	,,
Share, lot,	Bakra,	Bhág,	Bántha.
Prop, support,	Powá,	Thongtháng,	Powa.
Instrument,	Hathiár,	Gágújú,	Ghon goï.
Process,	,,	,,	,,

English.	*Kocch.*	*Bodo.*	*Dhimál.*
Product,	,,	,,	,,
Order,	Rítí,	Japdong,	,,
Disorder,	Anrítí,	Chilai bilai,	,,
Benefit,	Hit korom,	Khaichen bhal,	Jaiba elka.
Injury,	Dúsht korom,	Khaichen mando,	Jaiba ma elka.
Loss,	Háráil,	Gamaiyá,	Mhánhé.
Search,	Khój,	Naigro,	Bhóö.
Discovery,	Páwan,	Maibai,	Nénká.
Gain, advantage,	Lábh,	Bisha,	,,
Loss, disadvantage,	Háni,	Loksán,	,,
Question,	Sawál,	,,	,,
Answer,	Jawáb,	,,	,,
Promise,	Karál,	Kharál,	Karál,
Breach of promise,	,,	,,	,,
Job, piece of work,	Kám,	Hobba,	,,
Joke,	Thatta,	Sikrai,	Rouchi.
Knot,	Gánthi,	Gánthi,	Gánthi.
Cleft, crack,	Chír,	Gouwo,	Dhéiká.
Hole,	Gádha,	Hákór,	,,
Quake,	Kámp,	Mou,	Phirka.
Earthquake,	Bhúi kámp,	Há mouwo,	Bhanöï phirka.
Point, of weapon,	Gójá,	Góphát,	,,
Edge, of weapon,	Dhár,	Dhár,	Dhár.
Back, of weapon,	Píthi,	Gédá,	Gándi.
Pair, mas et fœm,	Jórá,	Jórá,	Jórá.
Pair, sorted,	Jora,	Jórá,	Jórá.
Fee, douceur,	Inám,	Ilám,.	Ilám.
Atom,	,,	,,	,,
Inventory or list,	Férist,	,,	,,
A mark, any,	Chin,	Chin,	Chin.
A stain,	Dágh,	Dágh,	Dágh.
A label,	,,	,,	,,
Errand of business,	,,	,,	,,
Message, simple,	,,	,,	,,
News, intelligence,	Khobor,	Khopor,	Khopor.
Essence,	Mánja,	Mánja,	Mánja.
Equilibrium,	,,	,,	,,
Bias,	,,	,,	,,
Excess,	Jyádati,	,,	,,
Deficiency,	Ghotti,	,,	,,
Sufficiency,	Bos,	,,	,,

ADVERBS OF AFFIRMATION, QUANTITY, MODE, &c. AND CONJUNCTIONS

English.	*Kocch.*	*Bodo.*	*Dhimál.*
Perhaps,	Kún kálé,	Mithia? Blá,	Nághé.
Certainly,	Kháti, Nichoi,	Ongthárgo,	Nichói.
Yes,	Hén,	Ongo,	Hé.
No,	Nanín,	Ongá,	Ahé.
General privitive,	,,	Géyá,	Mánthú.
Do not, verbal privitive,	Ná Ná koris,	Dá, Dá khlám,	Má. Má pá.
Wherefore (rel. & correl)	Jéí táné,	,,	Jéi páli.
Therefore, (rel. & correl)	Séí táné,	,,	Séí páli.
Why?	Ki táné,	Mánó,	Hai páli.
Much,	Bhéléla,	Góbáng,	E'shúto.
Many,	Bhéléla,	Góbáng,	E'shúto.
Little,	Gútik,	Kitisi or Tisi,	Atóïsa.
Few,	Gútik,	Kitisi,	Atóïsa.
Less,	Kónék,	Kitisi,	Atóïsa.
More,	A'rár, Phai,	Aro,	Aro.
Enough,	Bós,	Thúbai,	Jéhé.
More, (signs of comparison)	Tá té,	Binbo-shin,	O'kónhádóng.
Most, (signs of comparison)	Sabá té,	Boinobo-shin,	Sogimingko-nhádong.
As much,	Joto,	Jé chibang,	Jé jokho.
So much,	Toto,	U' chibang,	U'dong jokho.
How much?	Koto,	Béchi chibang,	Hé jokho.
How many?	Kiti,	Béchébá, Piché,	,,
Too much,	Phai!	Gabáng?	Sópá.
Too little,	Olop,	Kitisí?	,,
Very much, most,	Oti,	Boinobo-gabang shin,	Sokapé Sóká. Saiko sopa.
Than,	,,	Shin or Sin, also Nó,	Nhá or Nhádong.
As,	Jémón,	Jírin,	Jédong.
So,	Témón,	U'rin,	Kódong.
Thus, poz,	Wéó mon,	Worin, Risha, Idi,	U'dong, Usáng.
How?	Kémón,	Bré,	Hésá.
Like, in manner of,	Jokho,	Púsá,	Bhaika.
Unlike, otherwise,	Ná jokho,	Dá púsá,	Má Bhaika.
Verily, indeed,	Thik thik,	,,	,,
Only, merely,	Kháli, Kéval,	Bánó,	,,
As long,	Joto khún,	Jéché bon,	Jejokho bilombh.
So long,	,,	Woché bon,	Sejokho bilombh-
Until,	,,	,,	Kola.

English.	*Kocch.*	*Bodo.*	*Dhimál.*
Because,	,,	,,	Konáng.
If,	Jékhón, Jédú,	Jélá,	,,
Then,	Tékhón, Té,	Kola,	,,
But,	Kintu,	Kintu,	Kintu ná.
And,	E'vong, O,	Bi, Ré ? Bó ?	E'dóng ?
Also,	Aro,	Aro,	Aro.
Again,	Bárí,	Phin,	Nhé chota,
Or,	Kí,	Ná,	Ná.
Both,	Dóno,	San-gne,* Man-gné,	Nhémi, Nhélong,
Either,	Káhóng,	,,	Háshúng.
Neither,	Káhongná,	Bibo nangá ?	Háshúng mantho.
Or not, otherwise,	Náté,	Dáté,	Máté.
Hush !	Jhit már,	Shrithá,	Dhiká pá.
Lo !	Dékhék,	Naí hót or Nái,	Kháng.
Hurrah !	Dhanyo dhanyo,	Khanomathai,	,,
Alas,	Hai hai,	Habap,	Hai hai.
With, cum,	Dosor, sáthé,	Logo,	Dosa.
Without, sine,	Biné,	,,	,,
By, instrument,	Díyá,	Jóng,	Shó, Dong.
Except, unless,	,,	,,	,,
Moreover, besides,	Aro,	Aro,	A'r.
Notwithstanding,	Táhón,	Toblábó,	,,
According to,	Ba mójim,	,,	,,
Almost, nearly,	Atát,	Khatió, Háché,	Thorángi.
Quite, entirely,	Tamám,	Boinobo ?	Dónghé.
Partially, in part,	Kúcch kúcch,	Khaiché,	,,
Rightly, well,	Acha koria,	,,	,,
Wrongly, ill,	Mondo koria,	,,	,,
Violently,	Balibal,	Balohanáné,	Jormájor.
Gently,	Dhíre dhíre,	Láshi láshi,	,,

PRONOUNS, PERSONAL.

I,	Múí,	A'ng,	Ká.
Thou,	Túi,	Nang,	Ná.
He, she, it, that,	Oní,	Bí,	Wá.
We,	Hámi,	Jong (chúr),	Kyél.
Ye,	Túmi,	Nang chúr,	Nyél.
They,	U'ni,	Bi chúr,	U'bal.

POSSESSIVE PRONOUNS.

Mine,	Mór,	A'ngni,	Káng.
Thine,	Tór,	Nangni,	Náng.
His, her's, its,	O'r,	Bini,	O kó, wang.
Our's,	Hámaro,	Jongni,	King.

* Sangné, 2 people, Mangné, 2 animals.

English.	*Kocch.*	*Bodo.*	*Dhimál.*
Your's,	Túmaro,	Nangshúrni,	Ning.
Their's,	U'nnár,	Bichúrni,	U'balko.

Relative Demonstrative Pronouns, &c.

Self,	A'p,	Gouï?	Tái.
Own,	A'pnér,	Gouïni, Bitháni,	Táiko.
This,	Yáhi,	Imbo,	Iti or Idong.
That,	Vóhi,	Hobo,	U'ti or U'dong.
Who, rel.	Jé,	Jé,	Jéti or Jédóng.
Who, correl.	Sói,	Bi? (He, it,)	Séti or Kodong.
Who?	Kái,	Chúr,	Héti or Háshú.
What, that which,	"	"	"
What?	Kí,	Má,	Hai.
Any,	Káhó, kóno,	Múngbo?*	Káibo.
All,	Sob,	Boino,	Saikó? Sogiming.
Anybody, Somebody,	Káhó,	Chúr,	Háshú.
Nobody,	Káho nahin,	Chúr óngá, Chúr géyá,	Má hashú. Háshúmanthuka.
Any thing, Some thing,	Kúcch,	Jishlá[illegible], Mongbo,	Haidong.
Whoever,	Jéhí,	Jáï,	Jédong kédong.
Like,	Sá, Món,	Púsá,	Bhaika?
Like this, such,	E'món,	Ri púsá,	I'sáka.
Like that, such,	Wémón,	U'ri púsá,	U'sáka.
Like what?	Kémón,	Bré púsá,	Hésaka.
Other, another,	A'ró,	Gúbún,	Bhináng.

Adjectives.

Good,	Bhalo,	Ghám,	Elka.
Bad,	Mondo,	Hamma,	Má élka.
Virtuous, moral,	Púni, Dhormi,	Ghám,	Dharmi.
Vicious, immoral,	Pápi,	Hámma,	Pápi.
Religious,	Dhormi,	"	"
Irreligious,	Adhormi,	"	"
Penitent,	"	"	"
Impenitent,	"	"	"
Modest,	Lajúá,	Laji ganang,	Laji híka.
Impudent,	Niloj,	Laji yongá,	Láj mánthúka.
Hopeful,	Bhorósi,	Bórsa ganang,	Bhórsa híka.
Hopeless,	Nirási,	Bórsa géyá,	Bhorsa mánthú-ka.
Joyful, happy,	Horkit,	Khús,	Khús.
Sorrowful, unhappy,	U'dás,	Khús géyá,	Khús mánthúka.

* Múngbo, to things only.

English.	*Kocch.*	*Bodo.*	*Dhimal.*
Cunning,	Phaktia,	Phakta,	Phakta.
Candid,	Sídha,	Sódha,	Sódha.
Malicious,	Ghináha,	Múgwíno,	Chíkaka.
Benevolent,	Doyasíl,	Wanjáno,	,,
Envious,	Hinsok,	Mogon chanai,	Hiska.
Content,	San túshtit,	,,	Hiska mánthuka.
Proud, vain,	Diphongi,	Dúnai,	Dim phúlla.
Humble,	Garíb,	Tháng jang,	Sójha.
Industrious,	Mahmati,	Mon chúno,	Kisri páka.
Idle,	Álsia,	Alsia,	Alsia.
True,	Saccha,	Bobra,	Bobra.
False,	Jhúta,	Kholai,	Lappa.
Impatient, Passionate, hasty,	Rádh,	,,	,,
Placid, quiet, patient,	Dhír,	,,	,,
Merciful,	Doyasíl,	Wan gonang,	,,
Cruel,	Dúsht,	Wan geya,	,,
Brave,	Sáhosi,	Gironga,	Mala chuka.
Cowardly,	Dórúk,	Gíkho,	Hatásia.
Constant, steady,	Sthír,	Ghoidária,	Gongouda.
Inconstant, Capricious,	Asthír,	Kholai,	Shát montina.
Wasteful, profuse,	Dhúlia,	Phútúa,	Khói násia.
Niggardly,	Kírpini,	Kostia, khale,	Koshói.
Kind, gentle,	Súsíl,	Gham,	Dhílaka.
Unkind, harsh,	Kúsíl,	Hamma,	Chúkka.
Good natured,	Súsíl,	Gúroi, gham,	E'lka.
Ill natured,	Kúsíl,	Hamma,	Ma elka. Dondúa.
Polite, well bred,	Sishtáchari,	,,	,,
Rude, ill bred,	Khada,	,,	,,
Obedient,	Maini,	Gún ganang,	,,
Disobedient,	O maini,	Gún geyá,	,,
Grateful,	,,	,,	,,
Ungrateful,	,,	,,	,,
Mad,	Págla,	Phagla,	Phagla.
Idiotic,	Pagla,	Phagla,	Phagla.
Licit, morally,	Kortobya,	,,	,,
Illicit, ditto,	Okortobya,	,,	,,
Legal,	,,	,,	,,
Illegal,	,,	,,	,,
Physical or material,	Bhoutika,	,,	,,
Immaterial,	Aitmika,	,,	,,
Precise,	Thik thik,	,,	,,

English.	*Kocch.*	*Bodo.*	*Dhimál.*
Vague,	,,	,,	,,
Hungry,	Bhúkil,	Yókidong,	Mhítúka.
Thirsty,	Piási,	Doï kángdong,	Chíám lihika.
Naked,	Nángta,	Hí géyá,	~~Langha~~.
Clothed,	,,	Hí gandong,	Dhába gúka,
Libidinous,	Kámi,	Cháltia,	Kokhói hïka.
Gluttonous,	Pétú,	Jachográ,	Shópa cháka.
Drunken,	Sharábi,	Máthól,	Yú ámká.
Foul-mouthed, Abusive,	Múkhchór,	Khúga shápma,	Náika.
Alive,	Jíwat,	Gotháng,	Singlhoka.
Dead,	Mórá,	Gothoï,	Síká.
Sick,	Káhila,	Haiya, Jóbra,	Mádónka.
Healthy,	,,	Gakhrúng,	Dónka.
Asleep,	Níndáil,	Múdú lángdong,	Ninda lékha.
Awake,	Jágil,	Sidi mondong,	Chétánka.
Mature,	Síáná,	Jholau,	Whántika.
Young,	Chéngór,	Gothoni, Galaini,	Chan híka.
Old,	Búdha,	Braï, Búroi	Waráng. Beráng.
Strong,	Bali,	Balo grá,	Bal hika.
Weak,	Nibali,	Balo géya,	Bal mánthúka.
Free,	,,	,,	,,
Confined,	,,	,,	,,
Handsome,	Songot,	Mójáng,	Elka?
Ugly,	Baiya,	Shápmá,	Má elka.
Short, human beings,	Bángrá,	Gaháï,	Bángra.
Tall, human beings,	Téngha,	Gajou,	Dhángá.
Fat,	Móta,	Gúphúng,	Dhámka. Chópka.
Thin,	Súkna,	Gaham,	Mhoika.
Tired, weary,	Thakit,	Méng chóö,	Máïka.
Fresh,	Athakit,	Méngyá gai,	Má máika.
Lame,	Léngra,	Khóra,	Kóhra.
Blind,	Kána,	Kána,	Kána.
Deaf,	Bahira,	Bénga,	Bahira.
Dumb,	Gúnga,	Ráin ónga,	Gúnga.
Alone,	Ekala,	Háshing,	Ekaláng.
Companioned,	Dosorér,	Lagolá,	Dosorhí.
Learned,	Gyáni,	Gyán ganang,	Gyán híka.
Ignorant,	Ogyáni,	Gyán géya,	Gyan mánthúka.
Wise,	Gyáni,	Syán,	Gyán hika.
Foolish,	Ogyáni,	Gyán géyá,	Gyán mánthúka.
Poor,	Nidhoni,	Houria, Thaka geya,	Dhon mánthúka.
Rich,	Dhoni,	Dhon ganang,	Dhon hika.
Noisy, talkative,	Géngédia,	Phidua,	Phidua.
Silent,	Obola,	Ráyá, Thándá,	Chíka páka.

English.	*Kocch.*	*Bodo.*	*Dhimál.*
Dirty,	Maila,	Gini,	Mírhí. Máchikan.
Clean,	Safa,	Gúphúr,	Chikan.
Married,	Biháta,	Noha jábai,	Mougia.
Single,	Akúmári, Akwári,	Jholou (mas.) Sikala (fœm.)	Dhóuá.
Highborn,	Kúlín,	,,	,,
Lowborn,	Akúlín,	,,	,,
Dependent,	Porbos,	Malaini,	Bodés.
Independant,	Aponbos,	Gouini khusi,	Táidcs.
Taxed,	Málguzári,	Girini,	Girini.
Exempt,	Mááfi,	Máafi,	Mááfi.
Designed,	,,	,,	,,
Accidental,	,,	,,	,,
Old,	Púrána,	Gozám,	,,
New,	Náya,	Godám,	,,
Present,	Hájir,	,,	,,
Absent,	Ghair Hájir,	,,	,,
Ready,	Tíyár,	,,	,,
Unready,	,,	,,	,,
Scarce, rare,	Thora,	,,	,,
Common, Vulgar;	Bohut,	,,	,,
Public,	,,	,,	,,
Private,	,,	,,	,,
Prosperous,	,,	,,	,,
Unprosperous,	,,	,,	,,
Saleable,	,,	,,	,,
Purchaseable,	,,	,,	,,
Valuable,	Kímati,	,,	,,
Worthless,	Moud,	,,	,,
Habitual, usual,	,,	,,	,,
Unusual, strange,	,,	,,	,,
Similar,	Somán,	,,	,,
Dissimilar,	Asomán,	Gúbún,	Bhináng.
Same,	E'khí,	,,	,,
Different,	Júda,	Gúbún,	Bhináng.
Doubtful,	Sandéhi,	,,	,,
Certain,	Nichoi,	,,	,,
Deserted,	Chon,	,,	Diáng mánthúkr
Frequented,	Bosot bári,	,,	Diáng yonka.
Easy,	Sohoj,	Altúá,	,,
Difficult,	Kosor,	Gobráp,	Karákará,
Changeful,	Asthir,	Kholai,	Lapha.
Changeless,	Sthir,	Bobrai,	Bobrai.
Lucky,	Súbhágya,	,,	,,
Unlucky,	Obhágya,	,,	,,
Original,	Asali,	,,	,,
Copied,	Nokoli,	,,	,,

English.	*Kocch.*	*Bodo.*	*Dhimál.*
Methodical,	Doul sé,	Doul ganang,	Doul Híka.
Immethodical,	Andoul se,	Doul géya,	Doul manthúka.
Fit, suitable,	Láík,	Shomaiyo,	Sha baika.
Unfit,	Na láik,	Shomaiyá,	Másha baika.
Orderly,	Sári,	,,	Sárika.
Disorderly,	Osári,	Chilai bilai,	Másárika,
Profitable,	Phalit,	U'dai[illegible],	,,
Unprofitable,	Ophalit,	U'daiyá,	,,
Possessed, tenens,	,,	Akhai ou,	,,
Dispossessed, ousted,	,,	Akhai ou géya,	,,
Ornamented,	Rongil,	Rong gonág,	Ronghíka.
Plain,	Sádha,	Rong géya,	Rong mánthúka.
Useful,	Phalit,	Hamsin,	,,
Useless,	Ophalit,	Hammásin,	,,
Quick moving, active,	Chálák,	Gakhrai mouin,	Dhimka; Chukka.
Slow moving, inert,	Gor chálák,	Généò mouin,	Má dhimka. Má chúkka.
Cheap,	Sosta,	Ghéér,	Lánká.
Dear,	Mhánga,	Mongo,	Jánká.
Pure,	Pabitor,	,,	Chíkánka.
Impure,	Opobitor,	,,	Mírhí.
Wholesome,	Pochya,	Gilinai,	Póch páka.
Unwholesome,	Nápochya,	Giliyá,	Poch má páka.
Edible,	Khábar,	Janaini,	Cháka.
Inedible,	Nakhábar,	Jáyáni,	Má cháka.
Manufactured, wrought,	Banail,	Daanai,	,,
Raw goods,	,,	,,	,,
Sharp-edged,	Chókha,	Gobho,	Chúká.
Blunt,	Bhotora,	Bowa,	Má chúka.
Grinded,	Gúra,	Gandoï,	Tóölika.
Woven,	Banáil,	Shúnai,	Joka.
Spun,	,,	Khúndóng,	,,
Platted,	,,	Hépnai,	Púïka.
Spacious, wide, ample,	Posár,	Gúwár,	Dhai dhaik.
Contracted,	Ato,	Gétchép,	Ato.
Moving,	Cholnir,	Thabaiyo,	Cholon hika.
Motionless,	Sthávar,	Thabaiyá,	Cholon mán-thúka.
Figured,	Rúpit,	Rúpganang,	Rúp hika.
Figureless,	Arupit,	Rúp geya,	Rúp mánthúka.
Luminous,	Ujjála,	Shrángni,	Phor phora.
Dark, obscure,	Andhkár,	Kómshini,	Chípka. Kitikitika.
Opake,	,,	Núyá,	Má Dööka.

English.	*Kocch.*	*Bodo.*	*Dhimal.*
Pellucid,	,,	Núyó,	Dóöka.
Blazing,	Jolot,	Jong jong,	Tíïka.
Extinct,	Nibhal,	Komot bai,	Shéka.
The present time,	Bartamán,	Jáádong,	I'dong Béla.
The past,	Bhúta,	Japbai,	Jéhí.
The future,	Bhavish,	,,	,,
Right,	Doh[illegible],	Nágdá, or Ágdá,	Dam.
Left,	Bain,	Nakchi,	Lédá.
Central,	Madhyika,	Géjér,	Mánjhika.
Lateral,	Pás,	Jingni,	Áliká.
North,	Uttar,	Cha,	Dáhén.
South,	Dakshin,	Khlá,	Máhén.
East,	Púrab,	Sanja,	Núnhén.
West,	Poschim,	Shanáp,	Dinhén.
Passible, accessible,	Podit,	Pát lángá,	,,
Impossible, Inaccessible,	Apodit,	Pát háyá,	,,
Cultivated,	Jótáha,	Hú mouá,	Léng hika.
Uncultivated,	Unjotáha,	Hágráni,	Dinchaka.
Fruitful, rich,	Osár,	Gham,	Elka.
Barren, poor,	Átó,	Hamma,	Maelka.
Sandy,	Balúá,	Balani Hú,	,,
Clayey,	Chik tháli,	Chik tháli,	Tyúka.
Calcarious,	Chúnaini,	,,	,,
Saline,	Núnia,	,,	,,
Muddy,	Kéchara,	Habdúni,	Kédéóka.
Dusty,	Dhúláha,	Hádrini,	,,
Brakish, water,	Núnia,	Shapma,	Máelka.
Fresh,	Mítha,	Gham, Majang,	Elka.
Flowing,	Bohonti,	Búyú,	Phaíka.
Still,	Dhí,	Bílú, Dongo,	Máphaika.
Deep,	Móni,	Gatho,	Bhílé.
Shallow,	Alpho,	Thouá,	Kómka.
Windy, weather,	Batásia,	,,	,,
Stormy,	Ándhia,	,,	,,
Fine, fair,	Accha,	Majang, Ghám,	Elka.
Cold,	Thanda,	Gúshú,	Tírká.
Hot,	Gorom,	Gúdúm,	Sááká.
Cloudy,	Méghér,	Nókháni,	,,
Sunshiny,	Ghámér,	Syán dóngui,	,,
Rainy, wet,	Pániér,	,,	,,
Dry, fair,	Bésh,	Nókhaháyá gai[illegible]i,	,,
Moist, full of vapour,	Bhíjá,	Gíchi,	Jhakka.
Moist, sappy, green,	Gíla,	Gotháng,	Sinka.

English.	*Kocch.*	*Bodo.*	*Dhimál.*
Juicy,	Rasáil,	Bidé gonáng,	Ros jénka.
Juiceless, dry,	Súkhá,	Bidé géyá,	Ros mánthuka.
Wet, clothes,	Bhíja,	Gíchi,	Jhakka.
Dry, clothes,	Súkhá,	Grán,	Sinka.
Wooded, close, land,	Jongoli,	Hágrá gonáng,	Dinchahika,
Naked, open, land,	O'sár,	Dhai dhaimi.	Dhai dhaika.
Coloured,	Rongíl,	Rong gonáng,	Ika dáka.
Colourless,	Sádá,	Rong géyá,	Jéïka.
Red,	Lál,	Gatchá,	Jíka.
White,	Dhoula,	Gúphút,	Jéíka.
Blue,	Níl,	Gotchóm,	Dáäka.
Green,	Hara,	Khángshúr,	Nélpá.
Black,	Kála,	Gotchom,	Dáäka.
Yellow,	Píla,	Gúmmo,	Youka.
Sour,	Títá,	Gakhőï,	Dákha.
Sweet,	Mítha,	Gadőï,	Táäka.
Bitter,	Kaduva,	Gakha,	Kháka.
Ripe,	Pakka,	Gammang,	Minka.
Raw,	Kachha, Kancha,	Gatháng,	Sinka.
Rotten,	Sara,	Géchéó,	Aika.
Sound,	Tája,	Ghám,	Má aika.
Stinking,	Kúgandhi,	Khéch ara,	Ma yokka.
Well-odour'd,	Súgandhi,	Madamma,	Yokka.
Rough,	Korkoria,	Góbrá,	Khér souka.
Smooth,	Chikna,	Chil chil,	Chikan.
Hard,	Kaḍa,	Górra,	Korkorka.
Soft,	Norom,	Gúrőï,	Norom.*
Straight,	Sídhá,	Gotthong, Thong jong,	Ghénka.
Crooked,	Béká,	Khónkra,	Kéóka.
Full,	Bhorti,	Tongo, Búnjá,	Bhélpá.
Empty,	Khálì,	Múngbo géyá, Géyá,	Mánthúka.
Solid,	,,	,,	,,
Hollow,	,,	,,	,,
Heavy,	Bhári,	Gillit or Illit,	Lhíka.
Light,	Holka,	Réchéng,	Hómka.
Great,	Baḍo,	Gédét,	Dhámka.
Small,	Choto,	Múdőï,	Mhoika.
Long,	Lámba,	Gallou,	Rhinka.
Short,	Choto,	Gúchúm,	Pótóka.
Wide,	Chowra, Osár,	Gúár,	Pachárka.
Narrow,	Tang, A'to,	Géchép,	Chïpka.
High,	U'cchá,	Gajou,	Dhángaka.
Low,	Níchá,	Gahái,	Bángrá.

English.	*Kocch.*	*Bodo.*	*Dhimál.*
Round,	Gól,	Tólótni,	Gótaka.
Square,	Chou konia,	Kóna manbréni,	Díá thúnika.
Angular,	Kónia,	Kóna manchéni,	E'long thúnika.
Broken,	Tútá,	Gójó,	Bhoika.
Intire,	Samúcha,	Bimainé,	Góthaká. Má bhoika.
Porous,	,,	,,	,,
Imporous,	,,	,,	,,
Open,	Khúlá,	Khéwo,	Héká.
Shut,	Bond,	Jókhlópmo,	Gibka.
Spread,	Asar,	Bodong,	Posárka.
Folded,	Goto,	Hútúmdong,	Jóm páka.
Expanded, blown, a flower,	Phúta,	Bárshara,	Bárká.
Closed, shut, do.	,,	Khókjóp,	Chópka.
Tight,	Tántán,	Tánatán,	Tántán.
Slack,	Dhíla,	Gúrrún,	,,
Loose, unsteady,	Larbaria,	Lúdo lúdo,	Léika.
Fixed, firm,	Thir,	Gakhráng,	Kárkárka.
Cooked,	Rándha,	Gomon,	Minka.
Raw,	Kancha,	Gotháng,	Sínka.
Hairy,	Romáil,	Khomon gonáng,	Múïshú hika.
Hairless,	Cholchol,	Khomon géyá,	Múïshú mánthú ka.
Feathered,	,,	,,	,,
Scaly,	,,	,,	,,

VERBS.

To do,	Konu, Koribár or Korinu,	Moumo, Khlánmo, Khajánmo,	Páli.
Not to do,	Na korinu,	Mouá gaino,	Má páli.
To undo,	,,	,,	,,
To do over again,	,,	Mou phinmo,	Nhéchúto ~~Páli.~~ pali
To shape, form, make,	,,	Dááno,	Banaili.
To change, form or alter,	Bodol korinu,	Baino, Slaino,	Shóöli.
To be, (Esse)	Hobar,	Jááno,	Jéngli.
Not to be,	Na hóbar,	Jáä gaino,	Má jéngli.
To become,	Hóbar,	Jááno,	Jéngli,
To come to pass, happen,	Ásia poribár,	Jáá phoino,	Dhúli. Léténg wángli.
To create, god,	Sújibár,	,,	,,
To destroy god,	Nasht korinu,	Nasht khlánmo,	Nasht páli,
To be born,	Janam hobár,	Janam jááno,	Janam jéngli.

English.	*Koech.*	*Bodo.*	*Dhimál.*
To give birth to, produce,	Janam dibár,	Gophaino, Uptan hotno,	Janam pili.
To deliver, accoucher,	,,	,,	,,
To nurse, wet,	Dúdh khilibar,	Ábú dóno,	Dúdo ám páli.
To nurse, dry,	,,	,,	,,
To live,	Jíbár,	Thángno,	Singlhóli.
To die,	Moribár,	Thóïno,	Síli.
To kill,	Mária phalánú,	Shithatno, Watno,	Shéli.
To grow,	Badibar,	Détno,	,,
To decay, decline,	Ghotibar,	Búrha lángno,	Waráng jéngli.
To be mature,	Syán hobar,	Jholau jááno,	Whántika jéngli.
To feel, be bodily sensible of,	,,	Shútrúng khlámno: Disha khlámno,	Shúrti páli.
To perceive, mentally,	Chinimú,	Shútrúng khlámno,	Shúrti páli.
To think,	Phóm korinu,	Mithino,	Phóm páli.
To desire,	Cháhinu,	Labaino: Gasho khajámno,	Khángli.
To remember,	Yád korinu,	Shútrúng khajámno,	Phóm páli.
To forget,	Bhúlinu,	Bouno,	Nílli.
To learn,	Síkhinu,	Chúlóngno,	Dhírli.
To teach,	Síkha dinu,	Phúrróngno,	Dhír páli.
To educate,	Pát dibar or dinu,	,,	,,
To read,	Padhinu,	Chalángno ?	Porhli.
To write,	Lékhinu,	Litno,	Lékhli.
To sign,	Doskot korinu,	Doskot litno,	Cháp pili.
To seal,	Chàpinu,	Cháp thúno,	Cháp pili.
To sin,	Pap kónú,	Páp khajámno,	Páp páli.
To err,	Bhúlinu,	Bauno,	Bhúléli.
To revenge,	Bodol libar,	Bodol sophinno,	Bodol páli.
To forgive,	Mááf kónú,	Doyakhlánno, Nágárno,	Doya páli.
To repent,	Patch kónú,	Jingá síno,	Patch taili.
To intend, purpose,	Mansúba korinu,	Gasho rákhina ?	Mansúba páli.
To endeavour,	Ánthinu,	Jángi khapráno,	Kénkni tépli.
To persevere, continue doing,	Korté róbar,	Mouin tháno,	Pákaténg hili.
To desist from,	Thákibár,	Nágárno,	Láp páli. Lápli.
To enjoy, use,	Bhoginu,	,,	,,
To use, bring into use,	Kámot lagánu,	,,	,,

English.	*Kocch.*	*Bodo.*	*Dhimál.*
To disuse, lay by,	Chorinu, rákhinu,	Danno,	Láp pili.
To know, understand,	Bújhinu,	Míthino,	Géli.
To be ignorant of, not understand,	Na bújhinu,	Míthi gaino,	Má géli.
To cause to know, to explain,	,,	Mithiya hotno?	Géli páli.
To believe,	Patiánu,	Ghám mithinu,	Sápli.
To disbelieve,	Na patiana,	Hammá mithinu,	Má sápli.
To doubt, hesitate,	Son déhi konu,	Ganogoto khlámno,	Dommo kommo páli.
To be sure,	Nichoi jánibar,	,,	,,
To make up mind, determine,	Taharounu,	,,	,,
To resemble,	Somán hobár,	Somán jááno,	Somán jéngli.
To differ,	Osomán hóbar,	Dá somán jááno,	Ma soman jengli.
To compare,	Milaibár,	Rújúno,	Jora chá páli.
To cajole, wheedle,	Bhúr kánu,	Búr klaino,	Báng páli.
To please,	Khús korinu,	Khúsi khlámno,	Khús páli.
To displease,	Na khús korinu	Khúsi khlamma gaino,	Mákhus páli.
To esteem,	Bodo máninu,	Máni chúno,	Mánéli.
To despise,	Chóto máninu,	Manyà gaino,	Má manéli.
To decry, run down,	Badnám kónú,	,,	,,
To deceive, mislead,	Bhúla kónú,	Bouhotno,	Nílli páli.
To persuade,	Manánu,	Rodongno,	,,
To dissuade,	Báda dinu, Báran korinu,	Báda hotno,	Bádá pili.
To attend to, heed,	Máninu,	Mánino,	Mánéli.
To neglect,	Ná máninu,	Mányá gaino,	Má mánéli.
To confirm,	Sábit koribar,	Kotha rákhinu,	Sábit páli.
To annul,	Rod koribar,	Ród khajámno,	Ród páli.
To allow, permit,	Hobar dibar,	,,	,,
To disallow, prevent,	Ná hobár dibar,	Báda hotno,	Báda pili.
To forbid, interdict,	Báda dinu,	Báda hotno,	Báda pili.
To succeed,	Parinu,	Háánó, Déháno,	Dóángli.
To be able,	Sakinu,	Hááno,	Dóángli.
To ~~fall~~, fail	Ná párinu,	Haagaino, Jénno,	Má dóángli.
Not to be able,	Ná sakinu,	Háágaino,	,,

English.	*Kocch.*	*Bodo.*	*Dhimál.*
To wonder at,	Acharaj máninu,	Ánkhá mánino,	Rhíwáli.
To approve,	Posin konu,	Phosin khlámno,	Posin pali.
To disapprove,	Ná posin konu,	Dá phosin khlámno,	Má posin páli.
To applaud, commend, praise,	Nigou korinu,	,,	Posin páli.
To censure, blame,	Ninda konu,	,,	Má posin páli.
To hiss, loudly decry,	Chíchí bolibar,	,,	,,
To cheer, loudly applaud,	Shábáshi korinu,	,,	,,
To cheer, comfort, cherish, protect,	Póshinu,	Posh khlámno,	Pósh páli.
To neglect, abandon,	Tyág korinu,	Nágárno,	Má posh páli.
To encourage,	Sahos dibar,	Bhorsa hotno,	Bhorsa pili.
To discourage,	Udás koribar,	Gí hotno,	,,
To abuse, revile,	Gáli dibár,	Raicháno,	Naili.
To frighten,	Dór khiláibar,	,,	Láchili.
To be afraid,	Dor khilibar or khábar,	Giyúno ?	Láchi páli,
To tranquillize,	Sánt korinu,	,,	,,
To be tranquil,	Sánt hobar,	,,	,,
To brawl,	Jhogra korinu,	Náng jalainu,	Naishúli.
To brag, boast,	Badhai korinu,	Dúi láno,	Gophi dopli.
To condole with,	Thátib dinu,	,,	Thátib pili.
To annoy, vex, teaze, irritate,	Dúkh dinu,	Dúkh hotno,	Dúkh pili.
To love, feel affection,	Máya konu,	Wánchóno,	Doya páli.
To hate, feel malice,	Ghin konu,	Mógino,	Chika páli.
To hope,	Bhórsa konu,	Gironga jááno,	Bhorsá nénli.
To fear,	Hatás khábár,	Gíchíno,	Láchili.
To tell a lie,	Jhút bolinu,	Santha laino,	Mitcha dópli.
To tell the truth,	Sacch bolinu,	Thóngjóng raino,	,,
To rejoice, n.	,,	Khúsi jááno,	Khúsi jéngli.
To grieve, n.	,,	,,	,,
To satisfy, a.	,,	,,	,,
To disappoint, a.	,,	,,	,,
To command order,	Húkam dinu,	Húkam hotno,	Húkam pili.
To countermand,	Báda dinu,	Báda hotno,	Báda pili.
To obey,	Húkam máninu,	Húkam manino,	Húkam mánéli.

English.	*Kocch.*	*Bodo.*	*Dhimál.*
To disobey,	Húkam ná máninu,	Húkam mányagaino,	Húkam má manéli.
To question,	Púchinu,	Songno,	Hilli.
To answer,	Jowáp dinu,	Rái douno,	Dopli.
To assent,	Kabúl konu,	Ongo raino,	Manéli.
To dissent,	Ná kabúl konu,	Ongá raino,	Má manéli.
To affirm,	,,	Ongo raino,	,,
To deny,	,,	Ongá raino,	,,
To speak, talk, say,	Bolinu,	Raino,	Dópli.
To repeat, say again,	Dobára bolinu,	Rai phinno,	Nhéchota-d Dópli.
To announce, tell, inform,	Khopor dinu,	,,	,,
To summon, call,	Dákibar,	Ling hótno,	Kaili.
To call out, shout,	Gondogol konu,	Hóchino,	Rhí kaili.
To accost, salute,	Saheb salamat konu,	Khúlúmno,	Dómli.
To invite,	Nyota korinu,	,,	,,
To visit,	,,	,,	,,
To entertain guests,	,,	,,	,,
To request, solicit,	Binti konu,	Binti khlámno,	Binti páli.
To beg, alms,	Bhík mánginu,	Dán bíno,	Dán rhéli.
To refuse,	Ná dibar,	Dá hotno,	Má pili.
To ask, interrogate, inquire,	Jáchinu,	Songno,	Hilli.
To offer, tender,	Bhúrkibár,	Hotno,	Pili.
To accept,	Libár,	Láno,	Rhúli.
To reject,	Ná libár,	Dá láno,	Má rhúli.
To help,	Modod dibár,	Chúmpháno,	,,
To hinder,	Horoj dibár,	Hómtano,	Ténkéli. Rhóli.
To advise, give advice,	Saláh dinu,	Sanja laino,	Saláh pili.
To consult, ask advice,	Saláh mánginu,	,,	Saláh rhúli.
To quarrel,	Jhogra konu,	Náng jalaino,	Nai shúli.
To be reconciled,	Milinu,	Béng jalaino,	Láili.
To curse,	Sráp dinu,	Sráp hotno,	Sráp pili.
To bless,	Asirbád dinu,	Tháng baita raino,	Sing teng-k-kili?
To forswear, renounce,	Kirya khái chári dinu,	Shomai lánáne nágárno,	Kirya chátcng láp pili.

English.	*Kocch.*	*Bodo.*	*Dhimál.*
To take oath,	Kirya khabar,	Shomai láno,	Kirya. Cháli.
To give oath,	Kirya khai dibar,	Shómailá hotno,	Kirya chápáli.
To swear falsely,	Jhúta kírya khabar,	Mitcha shomai láno,	Mícha kirya cháli.
To preserve,	Báchá korinu,	„	„
To destroy,	Nosht korinu,	„	„
To hurt beings,	Chót dinu,	„	„
To injure, deteriorate goods,	Kharáb konu,	„	„
To benefit,	Bhalo konu,.	Ghám khlámno,	Elka páli.
To wrong,	Búra konú,	Hammakhlámno,	Má elka páli.
To converse,	Bolinu,	Raino,	Dópli.
To be silent,	Chúp honu,	Srítháno,	Chikáli.
To silence,	Chúp korinu,	Srithá hotno,	Chika páli,
To make a noise,	Gondogol korinu,	Gondogol khajámno,	Gondogol Páli.
To laugh,	Hásinu,	Minino,	Léngli.
To smile,	Múski hasinu,	Minislúno.	Atoïsa léngli.
To weep,	Rónú,	Gapno,	Khárli.
To moan,	„	„	„
To sob,	„	„	„
To squint,	Téra dékhinu,	Khónká naino,	Kéóká khángli.
To sneeze,	Chíkinu,	Háchúno,	Háchuli.
To cough,	Khásinu,	Gújúno,	Shúli.
To swallow,	Ghótinu,	Molongno,	Nílí.
To belch,	Dhikar konu,	Gotno,	Dikápóléli.
To fart,	Pat korinu,	Kíphaino,	Lípaili.
To spit,	Thúk phálinu,	Mújúno,	Thópchi chibli.
To chew,	Chobibar,	Chouno,	Chobaili.
To bite,	Kátibar,	„	„
To kiss, give,	Chúma dibar,	Koudom hotno,	Chúma pili.
To kiss, take,	Chúma libar,	Koudom láno,	Chúma rhúli.
To copulate,	Choda chodi korinu,	Khoïno,	Lúli.
To cause to impregnate or cover, give male,	Jhág dibar,	Gúnáng hotno,	Dánkha tapipuli.
To conceive in womb,	Gau bhári hobar,	Bisha phúlinu,	Hémáng dhámli.
To digest in stomach,	Hojom konu,	Gilínu,	Póch páli.
To lick,	Chátinu,	Chaláno,	Dééli.
To suck,	Chúsinu,	Chupno,	Chúúli.
To see,	Dékhibar,	Naino,	Khángli. Dóli.

English.	*Kocch.*	*Bodo.*	*Dhimál.*
To hear,	Súnibar,	Khanáno,	Hénli.
To taste,	Chákibar,	Cháláno,	Chákhili.
To smell,	Súngibar,	Srúk húno, Manám chúno,	Nhúli.
To touch,	Chúbár,	Dángno: Chét-naino,	Vérli.
To piss,	Mútibar,	Háshúno,	Chichóli.
To shit,	Hágibar,	Khíno,	Líshili.
To eat,	Khábar,	Jáno,	Cháli.
To drink,	Píbár,	Lúngno,	Ámli.
To cook,	Róndhón konu,	,,	,,
To sleep,	Sútibar,	Múdúno,	Jimli.
To wake, self,	Jágibar,	Sidi manno,	Chétámli.
To wake another,	Jágtá konu,	Phajáno,	Lhópáli.
To dream,	Sopon dékhibár,	Simáng naino,	Sopón dóli.
To breathe,	Sáns libar,	Hángláno,	Ukás rhúli.
To sweat,	Jhóshibar,	Galamno,	Bhémli.
To palpitate, tremble,	Kámpibar,	Modom mouno,	Phirli.
To make easy, facilitate,	Sohoj korinu.	Généo khajámno,	Hól páli.
To make difficult,	Kosor korinu,	Gopráp khlámno,	Kárákárá páli.
To risk, put in hazard,	,,	,,	,,
To escape,	Báchinu,	Góno, Gobaino,	Bán chili.
To save, deliver,	Rakhya korinu,	Gón hotno,	Báncha páli.
To stay with, abide by,	Dosor robar,	Lagochéthàno,	Etánéng Hili. hili
To desert, abandon, leave,	Tyág korinu,	Nágárno,	Bhináng hadéli.
To change, be mutable,	Asthir hobar,	Sláino !	Shóöli.
To make change, alter,	Bodol korinu,	Slái jalaino,	Shóö páli.
To meet, fall in with,	Bhétinu,	Lagomanno,	Dúsúli.
To part, go apart,	Júda génú,	Gúbún gúbún thángno,	Bhináng hadéli.
To come together,	Song ásinu,	Lagoché phoino,	Dósá léli.
To bring together,	Song lí ásinu,	Mislaino, Lagoché danno	Miso laili.
To separate, segregate,	Júda korinu,	Gúbún gúbún khlámno,	Bhináng páli.
To crowd, make crowd,	Bhír korinu.	Mánushí phú-túmno,	Diáng shóli.
To contrive, devise,	Júgti korinu,	Búddhi khlám-no,	Búddhi páli.

English.	*Kocch.*	*Bodo.*	*Dhimál.*
To compel, constrain, oblige,	,,	,,	,,
To leave, option,	,,	,,	,,
To choose, take option,	,,	,,	,,
To choose, select,	Chún koribár,	Sai khono,	Salténg chúmli.
To copy, imitate, pattern,	Nokol korinu,	Nokol khlámno,	Nokol páli.
To imitate, take off, mock,	,,	,,	,,
To share out, distribute in shares,	Bántinu,	Ránno,	Bánta páli.
To produce,	Kamai konu,	Úptan khlámno,	Kamai páli.
To consume,	Khoroch korinu,	Háni khlámno,	Bai páli.
To gain,	Náfa khábar,	,,	Náfa cháli.
To loose,	Noksán khábar,	,,	Naksán cháli.
To work, labour,	Kismot konu,	Habba mòuno,	Léng kámli?
To play, amuse ones-self,	Khélinu,	,,	,,
To rest,	,,	,,	,,
To be tired,	Thákinu,	,,	,,
To tire, another,	Tháka korinu,	,,	,,
To adorn,	Songot korinu,	Majáng khlámno,	Elka páli.
To disfigure,	Bérúp korinu,	Shápma khajámno,	Má elka páli.
To dress, self,	Kapra pinibar,	Hí gánno, Hí gúmno,	Dhába gúpli.
To dress, another,	,,	Hí gán hotno,	Dhába gúp pali.
To undress, self,	Kapra phálinu,	Hí khúnó,	Dhába chibli.
To undress, another,	,,	Hí khú hotno,	Dhába chip páli.
To guide, direct,	,,	Lámá dinthino,	Dáma dop pili.
To misguide,	,,	,,	Dámá awaili.
To lead,	Agot génú,	Sigouno, Sigang lángno,	Lampáng hadéli.
To follow,	Pacho ásinu,	Yúno phoino,	Nhú choleli.
To clasp, embrace,	Kól korinu,	Gobáno,	Bääli.
To baptise, name,	Nám rákhibár,	Múng dónó,	Ming táli.
To wean,	An khilibár,	Abú nágár hotno,	Dúdú láp-páli.
To marry,	Bibah korinu,	Habba khlámno,	Béhé chumáli.
To divorce,	,,	Hinjou nágárno,	Béwal-dú-pili.
To bury,	Máti dibár,	Phopno,	Libli.
To burn, corpse,	Phún kinu,	Shouno,	Dúüli.
To mourn, for dead,	,,	,,	,,

English.	*Kocch.*	*Bodo.*	*Dhimál.*
To inherit,	Wársi bhág libár,	,,	,,
To acquire,	Kamainu,	,,	,,
To serve menially,	Chákori korinu,	,,	,,
To cheat, defraud,	Thaginu,	Chaléno?	Chólcli.
To steal,	Chúri korinu,	Sikhou khouno,	Chúri páli.
To rob,	Dáká márinu,	Lúthino,	Dáka páli.
To murder,	Khún korinu,	Shithatno,	Khún páli.
To beat,	Pítinu,	Shúno,	Dánghaili.
To maim,	Ghäïl konu,	,,	,,
To commit rape,	,,	,,	,,
To commit adultery,	,,	,,	,,
To promise, give and take promise,	Korál korinu, dibár & libár,	Korál láno & hotno,	Korál pili & rhúli.
To impignorate,	Bandhak rakhinu,	Bandak hotno,	Bánda pili.
To redeem, pledge,	,,	Bandak labono,	Bánda-ú-láng páli.
To complain, tax with wrong doing,	Nálish korinu,	,,	,,
To sue, legally,	,,	,,	,,
To prosecute, do.	,,	,,	,,
To examine, try legally,	Tajvij konu,	,,	,,
To prove, establish judicially,	Sábit konu,	,,	,,
To decide, decree, do.	Húkam dibár,	,,	,,
To sentence, condemn,	,,	,,	,,
To fine,	Donr libár,	Donr láno,	Donr rhúli.
To punish,	Sásti dibár,	Sásti hotno,	Sásti pili.
To hang (per collum),	Phánsi dibár,	,,	,,
To imprison,	Kaid korinu,	,,	,,
To give physic,	Oshod dibár,	Múli hotno,	Oshor am pali.
To take physic,	Oshod libár,	Múli láno,	Oshor amli.
To bleed, let blood,	Phust libár,	,,	,,
To pay taxes,	Khajana dibár,	Khajana hotno,	Khajana pili.
To levy taxes,	Khajana libár,	Khajana láno,	Khajana rhúli.
To let,	Bhára libár,	Bibán láno,	Bhára rhúli.
To hire,	Bhára dibár,	Bibán hotno,	Bhára pili.
To appraise,	Bhóu konu,	Bhou khlámno,	

English.	*Koech.*	*Bodo.*	*Dhimál.*
To cost,	Molinu,	Bhau jááno,	Dám jéngli.
To buy,	Kinibar,	Baino,	Chóóli.
To sell,	Béchibar,	Phanno,	Pílli.
To exchange, barter,	Bodol konu,	Slaino,	Shóli.
To calculate, reckon,	Gonti korinu,	Shyánno,	Gan hili.
To lend, money,	Dhár dinu,	Bináne hotno,	Dhár pili.
To borrow,	Dhár linu,	Bináne láno,	Dhár rhúli.
To owe,	,,	,,	,,
To pay,	Chúkti korinu,	,,	Dhár sújili.
To give credit,	,,	,,	,,
To weigh,	Toulinu,	Chúno,	Dóngli.
To measure,	Nápinu,	Chúno,	Dóngli.
To build house,	,,	Nóö lúno,	Sá dámli.
To quarry stone,	,,	Onthai joukhono,	,,
To make bricks,	I'nt párinu,	Ithá dääno,	,,
To engrave on stone or metal,	,,	,,	,,
To fuse, make melt,	,,	Gíli hotno,	Gíli páli.
To melt, self,	Galinu,	Gílino,	Giléli.
To mould, cast,	,,	,,	,,
To manufacture,	Banaibár,	Dääno,	Thirli.
To dye,	Rong dibár,	Rong hotno,	Rong pili.
To grind (corn, &c.)	Písinu,	Yúnno,	Mhaili.
To give edge,	Bár dinu,	Bár hotno, Yúnno,	Bár pili. Laili.
To blunt edge,	,,	Hútromno,	Bhoi páli.
To mine,	,,	,,	,,
To smelt,	,,	,,	,,
To refine,	,,	,,	,,
To polish,	Chikon konu,	Gochong khajámno,	Rhíwa páli. Manjili.
To glaze, varnish,	Chikon konu,	,,	,,
To hammer,	,,	Dúnó,	Tööli.
To saw,	,,	Chin khouno,	Chééli.
To sew, stitch,	Silai konu,	Shúno,	Jóóli.
To mend clothes,	,,	,,	,,
To make clothes,	,,	,,	,,
To weave,	,,	Hi dääno: Dääno,	Thírli.
To spin,	Sút kátinu,	Khúndúng luno,	Katéli.
To knit,	,,	Jéékháno,	Púïli.
To tan leather,	Síchíbar,	Chúngno,	,,
To express sugar or oil,	Périnu,	Phérétno,	Péréli.

English.	*Koech.*	*Bodo.*	*Dhimál.*
To shave,	Múndinu,	Chimno,	Kámli.
To bathe,	Snán konu,	Dúgwíno,	Chéüli.
To wash clothes,	,,	Chúnó,	Phéli.
To dry clothes,	,,	Lámno,	Shénli.
To cook,	Rondhon konu,	,,	,,
To roast,	,,	Yóphránno, Youno,	Hóli.
To boil,	,,	Chongno,	Khinli.
To fry or grill,	,,	Hángno,	Hóli.
To bake,	,,	,,	,,
To brew,	,,	Chóngno,	Yú gaili.
To distill,	,,	Chouno Jousouno	Chúaili.
To turn with lathe,	,,	,,	,,
To print cloth,	Chápibar,	,,	,,
To make rope,	,,	Chánó,	Bataili.
To bleach,	,,	,,	,,
To make basketry,	,,	Hépnó,	Gothaili.
To paint,	Ronginu,	Rong hotno,	Gabaili.
To sing,	Gáinu,	Rojápno,	Lééli.
To play music,	Bájá konu,	Damno,	Bééli.
To sculpture,	,,	,,	,,
To cement, glue,	Sátinu,	Chitapno,	,,
To paste,	Lépibár,	Léï hotno,	Léí pili.
To plaster walls,	Lépibár,	Litno,	Lé pili.
To breed, cattle,	,,	Galai gophatno,	Pósh hili.
To fatten, ditto,	,,	Gúphúng khlámno,	Dhám páli.
To feed, simply,	,,	Jáhotno,	Chá páli.
To slaughter,	,,	Danthatno,	Pálli.
To flay,	,,	Bigúr khúno,	Dhálé lhóli.
To shear,	,,	Háchó gárno,	Ché hili.
To milk,	,,	Dúdú chorotno,	Dúdú chépli.
To churn,	,,	,,	Móhéli.
To cultivate, agriculturally,	Khéti konu,	Shyám dáno,* Hú mouno,	Ling páli.
To dig,	Khan dibar,	Jouno,	Tóóli.
To plough,	Jótibar, chásinu,	Húmouno,	,,
To harrow,	Héngá kona,	Moi hotno,	Moi pili.
To manure,	Sár dibár,	Sár hotno,	Sár pili.
To sow,	Chítibár,	Phúno, Gáino,	Dálli.
To reap,	Kátibar,	Háno,	Chééli.
To transplant,	Rópibar,	Gaino?	Thinli.
To weed,	Chikan phálinu,	Chékhá dángno,	Chalai upli.
To irrigate,	Síchinu,	Doï hotno,	Chí pili.
To desiccate,	,,	Doï shátno,	Sháp pili.

* To cut down the forest, a process equivalent among this people to cultivation.

English.	*Kocch.*	*Bodo.*	*Dhimál.*
To thrash,	Pítinu,	,,	,,
To winnow,	Súp korinu,	Shibno,	Om yápli.
To stack,	Kalián konu,	Húngno,	Jóm páli.
To germinate or sprout,	Phútinu,	Rojónó,	Yóli.
To grow,	Bodhinu,	Gajo jááno,	Hánli.
To flower,	Phúlinu,	Bárno,	Bárli.
To fruit,	Phalinu,	Thaino,	Shéli.
To ripen,	Pákinu,	Monno,	Minli.
To rot,	Sadinu,	Chéóno,	Aili.
To blow, as wind,	Bohinu,	Bohino,	Báhili.
To blow, apply breath,	Phúkinu,	Chúno,	Mhúli.
To shine, as sun,	Chamkinu,	Gongno, Modinno,	Rhíwáli. Chilkali.
To rain,	Bórsibár,	Nókhá háno,	Wailéli.
To thunder,	Gargibár,	Khoromno,	Dúïli.
To lighten, flash, as lightning,	Chomkon korinu,	Múphlámno,	Rhíwáli.
To hail,	Páthar porinu,	Korthai gúkléno,	,,
To snow,	Hém podinu,	Hém galaino,	Hém longli.
To freeze, congeal,	Jomibár,	Dákhákáno,	Jómli.
To thaw,	Gilibár,	Gílino,	Gáléli.
To burn, self,	Jólinu,	Wát júngno,	Tílí.
To burn, another,	,,	Sou gárno,	Tí páli.
To glow, be of a glow,	Dáhakinu,	Wát jong balóno,	Lhóli.
To make glow,	Dah konu,	Wát chublouno,	Lhó páli.
To light, candle or fire,	Jolot konu,	Júng hotno, Lagaino,	Tïi páli.
To extinguish,	Nibhil konu,	Khúmatno,	Nibhaili.
To illumine, a room,	Ujjála konu,	Shráng khajámno,	Phara páli.
To darken, do.	Ándhér konu,	Khámshi khlámno,	Dáp páli.
To flow, water,	Bohinu,	Bohi lángno,	Bahili.
To make flow, let off,	,,	Bohi hotno,	Bahi páli.
To come,	Ásibar,	Phoino,	Léli.
To go,	Jábár,	Thángno,	Hadéli.
To remain,	Robár,	Tháno,	Hili.
To return,	Ghúribár,	Phoï phinno,	Gúrai hili ?
To approach,	Logod ásinu,	Khatiou phoino,	Chéngsho hadéli.
To retire, go off,	Dúré jábár,	Gatchán thángno,	Bhináng hadéli.
To journey,	Játrá konu,	Jatra khlámno,	Játra páli.

English.	*Kocch.*	*Bodo.*	*Dhimál.*
To arrive,	Pohúnchino,	Sríkhíno, Chono,	Léli.
To depart,	Chalia génú,	Thángno,	Hadéli.
To enter,	Bhitor sonáinu,	Sing hopno,	Lipta wángli.
To go out,	Báhir nikalnu,	Bahir thángno,	Báhir oléli.
To make haste,	Jold konu,	Gakri khlámno,	Dhim páli.
To delay,	Bilombh konu,	Láshi láshi khlámno,	Bilomb páli.
To walk, as quadruped or man,	Béránu,	Thábaino,	Higilli.
To fly, as bird,	Uribár,	Bírno,	Bhírli.
To creep as insect,	Réngínú,	Mán baino,	Súrsúraili.
To pace or stride as man,	Kodom konu,	Thabaino,	Higilli.
To run,	Dourinu,	Khotno,	Dhápli.
To run away, flee,	Bhágínu,	Khat lángno,	Khátli.
To gallop, horse,	"	"	"
To trot, do.	"	"	"
To leap,	Tirpanu,	Bátno,	Tónli.
To hop, skip,	Kúdinu,	Bájalono,	Hiá gili.
To kick,	Lát márinu,	Jónó,	Lát hili.
To scratch,	Achúráno,	Khúrchinu,	Khálí.
To sting, as bee,	Binnu,	Júyúno,	Chúli.
To strike with hand,	Márinu,	Shúno,	Dáng haili.
To strike, beat, with stick,	Márinu,	Shúno,	Dáng haili.
To cut,	Kátinu,	Dáno, Háno, Phono,*	Pá pili.
To thrust or push,	Dhékánu,	Nágárétno, Chojaretno,	Dhé kaili.
To pull,	Tánnu,	Bónó,	Tán páli.
To catch, as thrown,	Dhorinu,	Chap khángno,	Bimli.
To throw,	Phenkinu, Dálinu,	Gár hotno,	Jhátéli.
To throw away,	Aphálinu,	Gar hotno?	Chipli.
To pinch,	Nóchinu,	Khépno,	Chim thaili.
To swim,	Porinu,	Santréno,	Nóïli.
To drown, sink, self,	Dúbinu,	Hapno,	Dúbili.
To make sink or drown,	"	Hap hotno,	Dúbi páli.
To stand,	Tháru honu,	Gochongno,	Jápli.

* Phono to fell timber. Háno to cut culinarily: Dáno to cut generally.

English.	*Kocch.*	*Bodo.*	*Dhimál.*
To fall,	Poribár,	Gataino,	Lóngli.
To make stand,	Thár konu,	Góchóng hotno,	Jáp páli.
To make fall or throw down,	Thélia phalánu,	Nákh laino,	Théliténg long páli.
To sit down,	Bosinu,	Chóöno,	Yongli.
To get up,	Uthinu,	Jhi khángno,	Lhóli.
To lie down,	Ausánu,	Súnatno,	Auséli.
To take up,	Uthaibár,	Daikhangno,	Tothéli. Lhó páli.
To set down,	Rákhibar,	Danno,	Tááli.
To put, place, set in place,	Rákhibar,	Danno,	Tááli.
To fetch, bring,	Léásibár,	Lábono,	Chúmténg léli.
To take away,	Léjábar,	Lángno,	Chúm poli.
To carry, bear,	Bókibár,	Báno,	Phúli.
To convey away, transport,	Bókléjábár,	Bálángno,	Phúchúmli.
To mount, vehicle,	Chorinu,	Yóng khatno,	Tángli.
To alight from,	Utarinu,	Gánó,	Khúli.
To climb, go up tree or hill,	Chorinu,	Yong khatno,	Tángli.
To descend, come down,	Utarinu, Lámbibar,	Gáno,	Khúli.
To stay, stop, detain, a.	At kaibar chenkinu,	Thán hotno, Hop tano,	Táá páli.
To let go, suffer to depart, a.	Jábar dibár.	Thang hotno,	Háli pili.
To stop, stay, be staid, self, n.	Atkinu, Tékinu,	Thaptáno,	Tááli, Hili.
To hinder, impede, prevent, obstruct, a.	Chénkinu, Rokinu,	Homtáno, Thápta hotno,	Rholi. Táá páli.
To put a stop to, a.	Thám bhánu,	Thán hotno,	Rhóli. Táá páli.
To set a going, a.	Cholon konu,	Tháng hotno,	Dingil pili.
To begin, have beginning,	N. Sharú hobar,	Hángno,	Mhoïli, Téngli.
To commence, make beginning,	A. Sharú konu,	Háng hotno, Moujenno,	Mhoï páli. Teng páli.
To end, have end,	N. Tamám hobar,	Japno, Khángno,	Höïli.
To finish, perfect, complete, make end of,	A. Tamám koribar,	Mou japno, Jap hotno,	Höï páli.

English.	*Kocch.*	*Bodo.*	*Dhimál.*
To have, hold, possess,	Bós korinu,	,,	,,
To lack, want,	Obhág hobar,	,,	,,
To hold, retain, keep,	Rákhibar,	,,	,,
To cede, give up relinquish,	Chárinu,	Nágárno,	Lháli.
To hold, have in hand,	Dhorinu, Rákhinu,	Akhai ou- Rákhino,	Khúrtá rákhéli.
To grasp, hold forcibly,	Dhorinu,	Hômno,	Rimli.
To relax grasp,	Háth dhíla konu,	Akhai phúrúnno,	Khúr dhíla páli.
To let go, quit hold of,	Chári dinu,	Nágárno,	Lháli.
To dispossess, take forcibly, seize,	Kária libar,	Homno,	Ghinli. Rimli.
To take simply,	Libar,	Láno,	Rhúli.
To give, transfer by gift,	Dán konu,	Hotno,	Píli.
To transfer, generally,	Dibar, Porbos sompibár,	Hotno,	Pili.
To receive, obtain, get,	Pábár, Libar,	Manno, Láno,	Nénli. Rhúli.
To acquire, earn, gain by own labour,	Kámánu,	Kamai khlámno,	Kámaili.
To find, discover,	Pánú, Pábár,	Manno,	Nénli.
To lose,	Harái konu,	Gómáno,	Mháli.
To search for,	Onsibár,	Naigrúno,	Bhóli. Rhéli.
To intrust with, commit to,	Sómpibár,	,,	,,
To conceal, hide,	Lúki rákhinu,	Hikmáno,	Mhó páli.
To reveal, disclose,	Pargot konu,	Dinthino,	Olé páli.
To cover, simply,	Dhákibár,	Khopno, Jokhlopno,	Thúmli.
To uncover,	Dháka phálinu,	Bót lápno,	Lá páli.
To lie hid, be hid,	Lúkibár, Chhipibar,	Khakmáno,	Mhóli.
To show one's self,	Nikalibár,	Núјáno,	Oléli.
To show, exhibit, display, goods,	,,	Dón thaino,	Dópáli.

English.	*Kocch.*	*Bodo.*	*Dhimál.*
To put up, put by,	Rákh chhorinu,	Chúk klápno,	Thúm pili.
To hoard, save, amass,	Songtibar,	Phútúmno,	Jom páli.
To spend, consume, use,	Khoroch konu,	Gárno, Háni khlámno,	Bai páli.
To waste prodigally,	,,	,,	,,
To furnish house,	Sájanu,	Nóö chóno,	Sá lé páli.
To load, lade,	Ládinu,	Bá hotno,	Ladai páli.
To unload,	Bhár útárinu,	Yúngno, Thúngi khéóno,	,,
To pack,	Mót bándhinu,	Thúngi kháno,	Jóm páli.
To unpack,	Mót khúlinu,	Thúngi khéóno,	Khaili.
To tie knot,	Gánthinu,	,,	,,
To untie knot,	Gánth kholinu,	,,	,,
To bind,	Bándhinu,	Kháno,	Jingli.
To unbind,	Kholinu,	Khéóno,	Khaili.
To thighten,	Bhíribar,	Garra khlámno,	Bhirili.
To loosen,	Dhíl koribár,	Rúnno, Phúrúnno,	Dhil páli.
To erect, put up,	Khada kono,	Thúno, Pochongno,	Jap páli.
To pull down,	Pária phálinu,	Kúklaino,	Lóng páli.
To sheathe, weapon,	,,	Chono,	Wháli.
To unsheathe,	,,	Bokhóno,	Holi.
To mark,	Nishán dibár,	Chin hotno,	Chin páli.
To erase,	Métinu,	Khomatno,	,,
To stain,	Dágh dibar,	Dágaino,	Dágéli.
To let in,	Bhitor ásibár dibar,	Sing lá bono,	Lipta wángli pili.
To let out,	Báhir jábar dibár,	Báhir lá bono,	Báhir olcli pili.
To expel, drive out,	Nikálya dinu,	Tan hotno,	Olé páli.
To wring, wet clothes,	Nichóribar,	Chépno,	,,
To wrench,	Aintinu,	Bophaino,	Thúrli.
To annex, add to,	Jodinu,	Jodinu,	Jom páli.
To denex, detach,	Alag konu,	Gúbún danno,	Bhináng páli.
To move, self,	Cholinu, Hilinu,	Thabáino, Mouno?	Léli.
To move, other,	Cholon-hilon-korinu,	,,	Lé páli.
To remove, displace,	,,	Gúbún nupthi lángno,	Bhináng chol-Lé páli.
To be stationary,	Thír hobár,	Gochongno,	Japli.

English.	*Kocch.*	*Bodo.*	*Dhimal.*
To make stationary,	Thír koribár,	Posongno,	Jap páli.
To appear, come in sight,	,,	Núno,	Lhóli.
To disappear,	,,	Hapno,	Dubili.
To rise, sun,	Uday konu,	Chouno,	Lhóli.
To set, sun,	Asti konu,	Dédénno,	Dúbili.
To rise, ascend,	Uthinu,	Jhikhopno,	Lhóli.
To raise, lift,	Uthya kónu,	Boklopno,	Lló páli.
To sink, descend, n.	Dúbibar,	Hapno,	Dúbili.
To make sink, depress,	,,	Chómno,	Dúbi páli.
To advance, go on,	Ágá jábar,	Doulángno ?	Lámpáng hadéli.
To retrograde,	Páche ásibar,	Inslotno,	Nhucholi. Khángli ?
To vibrate, shake, n.	Hilibár,	Mouno,	Dailong léli. Phirli.
To make shake, a.	,,	Chamouno,	Léé páli. Phir páli.
To press, by own weight,	Dábinu,	Hap chono,	,,
To compress, squeeze,	Chípinu,	Chétno,	Répli.
To contain, hold in,	Sóndibár,	Chúno, Hapno,	Wángli ?
To sustain, hold up,	Thámbhibár,	Thap tháno,	Tékili.
To stick, adhere, n.	Lagibár,	Bi thángno,	Tépli.
To affix, attach, a.	Sátibár,	Shithapno,	Té páli.
To come off, n.	Úthinu,	Gúgáno,	Lháli.
To take off, detach, a.	,,	Botlapno,	Lhá páli.
To increase, self,	Badibar,	Détno,	Dhámli.
To make increase, add to,	Bodokonu,	Phédétno,	Dhám páli.
To decrease, self,	Ghotibár,	Dúíno, Shémno,	Shibli. Mhoili.
To make decrease, subtract from,	Ghotia koribar,	Phédúíno,	Mhoi páli.
To divide,	Khána kkháni-konu,	Gúbún gúbún-Ránno,	Bánta páli,
To expand, self,	Phútinu,	Bárshráno,	Phútéli.
To open, other,	Khúlinu,	Khéóno,	Héli.
To close, self,	Múnjinu,	Khop jopno,	Chobli.

English.	*Kocch.*	*Bodo.*	*Dhimál.*
To shut, other,	Bond korinu,	Jókh lopno,	Gípli.
To exhale, evaporate, self,	Báph uthinu,	Khúndé khalángno,	Dhúá lhóli.
To exude, do.	Chùya poḍinu,	Bidé-yúng-khatno,	Oléli.
To absorb, do.	Sósibar,	Chopno,	Chúli.
To sprinkle,	Chitanu,	Shátno,	Tirthira páli.
To moisten,	Bhijinu,	Phichino,	Jhá páli.
To soak,	Súsya khilibar,	Chi ťrono, Chi hapno,	Jhá páli.
To make dry,	Súkha konu,	Rán hotno,	Séng páli.
To be wet,	Bhijá hobar,	Gíchi jäáno,	Jháli.
To be dry,	Súkna hobar,	Rámno,	Séngli.
To filtrate,	Chénka konu,	Chogorno,	Chúaili.
To flash,	Chómkibar,	Chul gouno,	Bhiwáli,
To blaze,	,,	Jong douno,	Méhtili.
To be extinct,	Nibhil hobar,	Gomatno,	Komhili.
To extinguish,	Nibhil korinu,	Khúmatno,	Nibhaili.

PROPER NAMES.

Dhimál males.—Úndo, Gúmbór, Jidbor, Dóda, Bhónda, Úsóp, Endá, Méndá, Búmbai.

Dhimál females.—Apchi, Dólöï, Sújöï, Salöï, Phirsöï.

Bodo males.—Gíjan, Moshto, Phabú, Birna, Jinkháp, Gongár, Theöphai, Laidar, Hajo, Gádar, Jónti, Gakháng, Nádong, Mélá.

Bodo females.—Túlút, Mairi, Jijiri, Bújin, Khóm, Rondini.

GRAMMAR.

ORTHOGRAPHY.

I must begin with the remark that I do not propose to say anything of the Kóch Grammar, which is wholly corrupt Bengálí. The reasons which have induced me to give the Kóch Vocabulary are stated elsewhere.* The following remarks will therefore apply solely to the Méch and Dhimál languages, languages which, as it appears to me, have preserved to a wonderful extent their primitive raciness, both in vocables and in structure. Neither of them possesses, nor ever did, any alphabet or books, and I have consequently been left at liberty to apply to them any system of letters that might seem most adviseable; for various reasons I have postponed the Nágari to the Roman, which latter I have, I hope, employed in a manner sufficiently conformable to that recognised by the Society, except that, having no actual or prospective occasion to employ Arabic or Persian words or sounds, I have uniformly expressed the Indian k by the like English letter. The vowels are sounded as on the continent of Europe and in Scotland—not as in England, and the graver or lengthened sound of each is denoted by an accent or mark above, thus é, a very long sound, in some rare instances, by reduplication as well as accent. A few sounds of this latter kind occur both in the Méch and Dhimál languages,

* I have failed to get at the original and true speech of this race, whose ancient tongue is fast merging in Bengálí.

and in the former they subserve the important purpose of distinguishing the different senses of otherwise similar words: thus háno, to cut: háäno, to be able; jáno, to eat, jáäno, to be. Instances of this kind are rare in the Meech and rarer in the Dhimál language, which are both clearly of the Indian and multisyllabic—not of the Indo-Chinese or unisyllabic class, and are consequently free from that arbitrary system of tones which forms so striking a feature of the languages allied to the Chinese. The Meech and Dhimál tongues have an easy and flowing enunciation, which is readily represented by our letters. Compound consonant sounds are rare—any *so* compound as the Sanscrit ksha, &c. unknown—aspirates common.

The nasal n, denoted by me by a dot above the letter (ṅ) is fully as common as in U'rdú and Hindí, and is not unfrequently complexed into a harsher sound, which I have denoted by gn. Two concurrent vowels are always to be understood as a diphthong* with one blended and long sound, unless when the second vowel is doubly dotted (ö) and in these cases, which are common in Bodo and Dhimál, each vowel is to have a perfect and independant utterance. The naso-guttural French ć is frequent in Dhimál, and has sometimes a prolonged and very harsh sound, which I cannot represent otherwise than by reduplication and accent, thus éćcha, a goat. Y is always a consonant. In Bodo N is often prefixed to words beginning with a vowel, as Akai Nakaï, and in this tongue the use of ch for j, of t for d, of k for g, are commutations, constantly occurring, but deemed vulgarisms.

Articles.

There is no article, definite or indefinite, in the Bodo or Dhimál tongue. The demonstrative pronouns *this* and *that*, usually, and the numeral *one* more rarely, stand in lieu of articles.

* I use three, á makes au, é ai and ó ou, *e. g.* Hawfinch, Aye aye, However.

Substantives.

Nouns, like verbs, have only *one* regimen or mode of declension, nor is that single uniform mode perplexed with any refinements expressive of gender. Declension is accomplished not by inflection, of which strictly speaking there is hardly a trace, but by affixes or rather post-fixes, analogous to the U'rdú and Hindí post-positions. Number is similarly expressed, that is, by post-positions. In Bódó passim there are clearly but two numbers, and I think also in Dhimál, though in the latter I have met with some vague traces of a dual, which further research may establish. In Bodo the word phúr, and in Dhimál the word galai, post-fixed simply to the noun, express the plural, thus, B. gotho, a child, gotho phúr, children. Dh. chan, a child, chan galai, children. These words have, I believe, no meaning whatever.

By turning to the Vocabulary it will be seen that the Bodo and Dhímál tongues both possess a great variety of substantive sexual terms which usually suffice as in English, to denote all that is needful in the distinction of sex among human beings. There are exceptions however to this rule, and then the defect of specific terms is supplied by periphrasis. Thus the Bodo tongue has no simple words equivalent to the English boy and girl, and the sex of minors is therefore expressed thus:—man child, woman child, or híwá gotho, hinjou gotho. In Dhímál, wájan and béjan are simple and exact equivalents for boy and girl. The word chan, which properly means the young of all creatures—is likewise used in Dhímál to express 'boy,' in opposition to chamdi, or girl—which last word affords the only and faint trace in Dhímál (none in Bodo) of that happy facility of converting male into female words, by mere variation of the terminal letter or syllable, which characterises U'rdú and Hindí. Sex among animals generally, exclusive of human beings, is expressed in Bodo by the post-fixes jolá and jó, and in Dhímál by the prefixes Dánkhá, and Mahani, equivalent to male and

female; thus B. múshú *bos*, múshú-jolá, a bull, múshú-jó, a cow. Dh. Píá, Dánkhá píá, and Mahani píá, respectively. There are likewise in both languages a variety of specific terms expressive of sex among the domesticated and familiar animals, as is English and other languages. These may be found in the vocabulary; they have no grammatical effect or character whatever; and this remark may be generalised or applied to the whole subject of gender in Bodo and in Dhímál.

The gender of substantives consequently has no influence at all on adjectives or on verbs.

Cases in Bodo and Dhímál are formed entirely by postpositions. There is no inflection whatever. Cases are numerous; not less than nine were given to me. But, all simple and direct languages which decline their nouns by means of pre or post-positions, have an almost unlimited field for the multiplication of cases. I apprehend that the companionative is a doubtful case, and that the ablative and instrumental are, normally, but one case, and also the dative and objective, and that on or upon, is no case at all. In that event there would be only five cases, for the vocative seems wanting.

To form the plural it is merely required to supply the word phúr or galai in Bodo and Dhimál respectively, between the noun and the post-position.

All nouns substantive are declined according to the following example:

English.	*Bodo.*	*Dhimál.*
N. A man,	Híwá,	Wával.
G. Of a man,	Híwáni,	Wával ko.
D. To a man,	Híwá no,	Wával éng.
Ac. A man,	Híwá kho,	Wával éng.
? On a man,	Híwá chou,	Wával ko rhúto.
Voc. O! man!	Caret?	Caret?
Ab. From a man,	Híwáni phrá,	Wával sho.
Ins. By a man,	Híwá jong,	Wával dong.
Loc. In a man,	Híwá há or ou or nou,	Wával tá.
Comp. With a man,	Híwá lago,	Wával dosa.

Plural, Híwá phúr, Híwá phúr ni, &c. in Bodo; and in Dhimál, Wával galai. Wával galai ko, &c., as in the singular.

Thus it appears that in Bodo ni is the sign of the genitive, no of the dative, kho of the objective, chou of the anonymous, phrá of the ablative, jong of the instrumental, há, or ou or nou, of the locative, and lago of the companionative; and that in Dhimál, ko, éng, éng, rhúto, sho, dong, tá and dosa are, their equivalents.

In Latin and other languages prepositions govern a variety of cases. Post-positions are the equivalents of this part of speech in Eastern tongues and in the above declension—it appears that the Bodo phrá, equal to the Latin ab, and the Dhimál rhúto, equal to the Latin supra, govern the genitive, that is, require the sign of the genitive, even while occupying the place of the ablative in declensions. This is an anomaly, going far perhaps to prove that phrá and rhúto are not truly signs of case or declension, but rather post-positions in the general sense (like some of the others perhaps) that is, *not* signs of declension.

Adjectives.

Adjectives in both these languages precede or follow the substantives, with all the simple directness of English and with no more effect on the grammatical structure; thus in Bodo, an
1 2 1 2 1 2 1 2
ugly son, shápmá bishá, an ugly daughter, shapmá bishú; a
1 2 2 1 1 2 2 1
good boy, híwá-gotho ghám, a good girl, hinjou gotho ghám;
1 2 3 2 3 1 1 2 3
good chil-dren, gotho-phúr ghám; the sport of good children,
2 3 1 1 2 1
ghám gotho-phúrni khél. In Dhimál, a naughty boy, máélka
2 1 2 1 2 1 2 3 1 2
wájan; a naughty girl, ma elka béjan; good chil-dren, elka chan
3 1 2 3 2 3 1
galai; the play of good children, élká chan galai ko khél.
1 2 3 2 3 1
To naughty boys. Bodo. Hamma gotho-phúr no. Dhimál. Má
2 3
élka wájan-galai éng.

Nouns, substantive and adjective, of the simple forms abound, in both languages, and both tongues are miserably deficient in abstract forms, whether derivative or primitive, such as childhood from child, greatness from great, and sex, age, &c. So nearly all compounds are wanting in these tongues, that is, that vast class of words which in Greek, Latin and Sanskrit are formed either from a noun or verb compounded with privitive, intensitive, qualititive, aggregative or disjunctive particles, or from two nouns or a noun and verb mixed; anarchy, astronomy, agriculture, nirvritti, pravritti, dwibhásya, vibritásih, hémachal. Such words, as a class of terms, are wanting, though the means of forming them are forthcoming, and used to a small extent. These are points however which will be best explained by consulting the copious and carefully constructed Vocabulary. Ellipsis is carried to a great extent, both as to nouns and verbs, sometimes with, sometimes without, the sanction of concurring vowels, and often in excess of what that sanction would cover where it exists. Long-tailed words or sesquepedalians nor Horace nor Frere ever abhorred more heartily than do these simple races of men; and when three even short words come together without a verb, one of them, the central, is almost sure to be lopt and to lose the first syllable of a dissyllable; thus, taller than all, boinobo *jou* shin, for *gajou* shin, in Bodo;
1 2 3 3 1 2
and in Dhimál, *tai béěng* for *taiko béval* éng, to his own wife. Similar ellipsis takes place constantly among the verbs, especially in Dhimál, as Hánká for Hadéängká, I will go, Jénká for Jéängká, I will be.

There are verbal nouns both in Bodo and Dhimál, substantives formed from the root or imperative, and adjectives from the past participle. There is likewise a very useful *privitive* of general application in each of these tongues, which is the word géyá of the Bodo, and mánthó or mánthúka of the Dhimál. Ongá in the former tongue (yongá [illegible] precede it) has likewise a similar function but of less currency; and this lan-

guage has, further, a *possessive* of much value, called gonáng. All these are post-fixes, and separately viewed are adverbs rather than nouns; but in composition they form adjectives from substantives, and perhaps also one class of substantives from another; thus, from dhon, wealth, we have dhongéyá or dhon mánthúka. poor, void of wealth, respectively in Bodo and Dhimál; and, in the former tongue, from rai speech (from speak!) we have ráïnóngá or raiyongá, dumb, speechless: also dhongonáng, wealthy, possessed of wealth. Again, from dharam, justice, we have dharam-géyá vel mánthúka, unjust and injustice? and also, in Bodo, dharamgonáng, just. I am not aware that adjectives in either language are ever transmuted into adverbs, as evly from evil, haughtily from haughty. Nor have I met with any instance of a diminutive, or the means of forming one, in either tongue.

I should add, before quitting the subject of nouns, that the Bodo attempt to form abstract nouns from the simple ones by means of the post-fixes matno, sló and blá, with a slight change of the termination of the primitive word, and that they even affirm that of these post-fixes matno belongs more properly to things, sló and blá to beings. Thus, from gajou, tall, is formed gajówan matno, tallness, from majáng, handsome, majángan matno, beauty, from gotho, child, gothobla or sló, childhood, from gédét, great, gédét nanmatno, greatness. More samples of this formation may be seen in the Vocabulary, wherein however I have left most of the abstract nouns blanks, from doubts as to the authenticity of this method of filling those blanks; abstracts are very puzzling, yet it is indispensible to test the fact of their absence at all events? The Dhimáls make no attempt of the sort, but fairly avow their unqualified astonishment that any body should seek for such strange and useless words!

COMPARISON.

There are no distinct words in either of these tongues expressive of the degrees of comparison, like agathos, aríón, aristos,

bonus, melior, optimus; good, better, best: nor any incrementory particles serving to the same end, such as the Sanscrit tar, tam; the English er and est, and the Latin or and ssimus.

The comparative and superlative degrees are formed in Bodo and in Dhimál as in Hindí and U'rdú, by words expressive of 'than that' 'than all' binbo shin and boinoboshin in Bodo, and oko nhádong, sogiming ko nhádong in Dhimál, according to the following example.

English.		*Bodo.*	*Dhimál.*
Tall,	Human beings.	Gajou,	Dhángá.
Taller,		Binbo gajou shin,	O'kó nhádong dhángá.
Tallest,		Boinobo gajou shin,	Sogiming ko nhádong dhánga, or dhángá saika.
Short,		Gahai,	Bángrá.
Shorter,		Binbo gahai shin,	O'kónhádóng bángrá.
Shortest,		Boinobo gahai shin or sin,	Bángrá saika.

In the above examples Binbo is compounded of the inflected form of the word Bi, him, it, that, and of the euphonic particle bó. Shin or sin is 'than.' Boinobo is compounded of the word boino all and bó, as before. In the Dhimál series Oko is the inflected form of wá, him or that or it. Nhádong is the indeclinable 'than.' Sogiming is 'all,' an adjective, and Saika, I believe, an adverb equivalent to very, most, or the majis vel maxime of Latin. It will be seen that in the Bodo idiom the literal style is 'that or it great than' for the comparative, and 'all great than' for the superlative, whereas in Dhimál the Hindi and U'rdú idiom is followed, 'that than great'—'all than great.' I have already adverted to the elliptical manner of speech so popular with these races. In the above examples the Bodo constantly, almost invariably, drop the middle syllable of boinobo and the first syllable of gajou and of gahai. And in like manner, the Dhimál sink the second syllable of nhádong, and the middle syllable of sogiming. If my conjecture as to the Dhimál saika be correct, we shall have in one form of the Dhimál superlative a nearly exact equivalent of the English

and Latin idiom very pious, most pious, magis pius, maxime pius, except that the adverb *follows* the adjective in Dhimál.

PRONOUNS.

The personal, possessive, demonstrative, relative, interrogative, and reflective or egoïstic (self*) pronouns will be all found in the Vocabulary. The declension of the pronouns seems to be the least imperfect part of the structure of the Bodo and Dhimál tongues, and in the latter exhibits throughout marks of genuine inflection. The regimen is the same as that for the declension of nouns; but, as I have given the latter curtly, I will, at the risk of being tedious, give the declension of the pronouns more fully.

Gender affects it not: the numbers are two: the cases nine? as before.

English.	*Bodo.*	*Dhimál.*
N. I,	Áng,	Ká.
G. Of me,	Áng ni,	Káng ko.
D. To me,	Áng no,	Kéng.
Ac. Me,	Áng kho,	Kéng.
Voc. Oh me,	Caret?	Caret?
Loc. In me,	Anghá-ou-nou,	Káng tá.
? On me,	Angni chou,	Káng ko rhúto.
Abl. From me,	Angni phrá,	Káng sho.
Inst. By me,	Ang jong,	Káng dóng.
Com. With me,	Ang lago,	Káng dosa.

Plural.

N. We,	Jong,	Kyél.
G. Of us,	Jong ni,	King ko.
D. To us,	Jong no,	King eng.
A. Us,	Jong kho,	King eng.
V. Oh we!	Caret?	Caret?
Loc. In us,	Jong há, ou, nou,	King tá.
? On us,	Jong ni chou,	King ko rhútá.
Ab. From us,	Jong ni phrá,	King sho.
Ins. By us,	Jóng jóng,	King dong.
Com. With us,	Jong lago,	King dosa.

* This is wanting save in the possessive form own.

Thou,	Nang,	Ná.
Of thee,	Nang ni,	Náng ko.
To thee,	Nang no,	Néng.
Thee,	Nang kho,	Néng.
O thou !	Caret,	Caret.
In thee,	Nang, há, nou,	Náng tá.
On thee,	Nangni chou,	Náng ko rhútá.
From thee,	Nangni phrá,	Náng sho.
By thee,	Nang jong,	Náng dong.
With thee,	Nang lago,	Náng dosa.
Ye,	Nang chúr,	Nyél.
Of you,	Nang chúrni,	Ning ko.
To you,	Nang chúrno,	Ning éng.
Ye, you,	Nang chúrkho,	Ning éng.
Oh ye !	Caret ?	Caret ?
In you,	Nang chur, há-ou-nou,	Ning tá.
On you,	Nang chúrni chou,	Ning ko rhúta.
From you,	Nang churni phrá,	Ning sho.
By you,	Nang chúr jong,	Ning dong.
With you,	Nang chúr dago,	Ning dosa.
He, she, it,	Bí,	Wá.
Of him,	Bini,	O'kó, wángko.
To him,	Bino,	Wéng.
Him,	Bikho,	Wéng.
Oh he ?	Caret ?	Caret ?
In him,	Bihá-ou-nou,	Wáng tá.
On him,	Bini chou,	Wáng ko rhúta.
From him,	Bini phrá,	Wáng sho.
By him,	Bini jong,	Wáng dong.
With him,	Bini iago,	Wáng dosá.
They,	Bichúr,	U'bal.
Of them,	Bichúr ni,	U'bal ko.
To them,	Bichúr no,	U'bal éng.
Them,	Bichúr kho,	U'bal éng.
Oh they !	Caret ?	Caret ?
In them,	Bichúr nou,	U'bal tá.
On them,	Bichúrni chou,	U'bal ko rhúta.
From them,	Bichúrni phrá,	U'bal sho.
By them,	Bichúr jong,	U'bal dong.
With them,	Bichúr lago,	U'bal dosá.

Possessive Pronouns, &c.

Possessive pronouns generally precede their nouns. Possessive and relative pronouns are seldom employed in the inflected forms of the personals, though these forms are common to both. Of

the use of the relatives in any form the Bodo and Dhimál are very shy. Indeed, I doubt if their languages have any such words, though I have set down in the Vocabulary, the evidently borrowed and seemingly perverted terms of others, and the misapplied ? ones of their own.

The interrogative pronouns who ? and what ? they have, viz. Chúr and Má in Bodo, Háshí and Hai in Dhimál. These pronouns are declined after the general model of the personal ones.

Demonstrative Pronouns.

As has been noticed, they serve for articles. Imbé is this, and Hóbé that, in Bodo; and in Dhimál I′ and U′, or, more formally, ídong, údong for beings, ítá, útá for things. I′bal, U′bal, signifying these and those in Dhimál, are considered the most express equivalents of the Bodo imbéchúr and hóbéchúr. Thus a good deal of difference is established between the 3rd personal pronoun and the demonstratives, though ibál of the Dhimál is evidently but the correlative of the personal pronoun U′bal. I proceed to exhibit the declension of the proximate demonstrative.

This,	Imbé,	I′.
Of this,	Imbé ni,	I′ko, Yángko.
To this,	Imbé no,	Yéng.
This,	Imbé kho,	Yéng.
Oh this!	Caret?	Caret?
In this,	Imbé, há-ou-nou,	Yáng tá.
On this,	Imbéni chou,	Yángko rhútá.
From this,	Imbéni phrá,	Yáng sho.
By this,	Imbéni jong,	Yáng dong.
With this,	Imbéni lago,	Yáng dosa.
	Plural	
These,	Imbé chúr,	I′bal.
Of these,	Imbé chúrni,	Ibal ko.
To these,	Imbé chúr no,	Ibal éng.
These,	Imbé chúr kho,	Ibal éng.
Oh these!	Caret?	Caret?
In these,	Imbéchúr, há-ou-nou,	Ibal tá.
On these,	Imbéchúrni chou,	Ibal ko rhúta.
From these,	Imbéchúrni phrá,	Ibal sho.
By these,	Imbéchúr jong,	Ibal dong.
With these,	Imbéchúr lago,	Ibal dosa.

Itá makes itáng and útá, útáng, in the dative singular: for the rest, these words as well as idong, údong, are declined without change by means of the universal post-positions. So also the Bodo Hóbé, plural hobéchúr, follows the model of Imbé.

There are two great peculiarities in the use of the pronouns in these tongues, one is, that in both languages the pronouns frequently stand as the last word in the sentence; and this whether they be personal or possessive. The other peculiarity is confined to the Dhimál and consists in the reduplication of the first and second persons* plural (we-ye) thus, from hinli to laugh, we have kyél hin *kyél*, we laughed, nyél hin *nyél*, ye laughed. U'bal hin, they laughed, ceases to exhibit this characteristic mark. The possessive pronoun sometimes follows the governing noun; not usually. It will be observed, from the above examples, that the plural in most Bodo pronouns and in many Dhimál ones is formed by the respective postfixes chúr and bal. These are further distinctions between the declensions of the nouns and pronous of these tongues.

NUMERATION.

The cardinal numbers extend only to 7 or 8 in Bodo, to 10 in Dhimál. Beyond these numbers the method of reckoning common to both people is by the Indian ganda and Bísa, thus, 5 gandas are = 1 bisa or score, and 2 bisa = 40, 5 bísá = 100, and thus they contrive to reach the neplus ultra of 200 or ten score. There are no ordinals in either tongue. The cardinal series is evidently the same in both tongues, and is derived from Tibet—the only instance of the kind I have noticed in their languages,† but I have not yet gone into comparisons of this sort, nor purpose to do so till I have completed the whole contemplated series of Vocabularies for the Hills and Tarai, from the Bramapútra to the Káli or Ghágrá.

* Singular also? See on.

† 10 of the 60 words in Brown's List are identical in Dhimál and Tibetan: none in Bodo and Tibetan: 15 in Bodo and Gáró.

The following is the cardinal series of numbers, stript of their affixes.

English.	*Bodo.*	*Dhimál.*
One,	Ché,	E.
Two,	Gné,	Gné.
Three,	Thám,	Súm.
Four,	Bré,	Diä.
Five,	Bá,	Ná.
Six,	Dó,	Tú.
Seven,	Sini,	Nhïï.
Eight,	,,	Yé.
Nine,	,,	Kúhá,
Ten,	,,	Té.

To these the Bodo *prefix* the particles San or Sá, Man or Má, and Thai, according as human beings, other animals and things, or money, are in question. The numeral, with these
2
affixes, may either precede or follow the noun. Thus, Bihi
1 1 2 2 1 1 2 2 1 1
sáché, one wife; Híwá sanché, one man; Búrmá máché, one
2 2 1 1 2 1 2 3
goat; Tháka thai ché, one rupee;* Chokai manthám méndá, 12
2 1 3
sheep or 3 gandas of sheep.

The Dhimáls again, have an immutable *post-fix,* which is the word long, void of meaning like the Bodo prefixes. Thus, é long is one, gné long two. This post-fix is often omitted as well as part of the noun to which the numeral is attached with that love of ellipsis that has been already remarked on. Thus one day is properly é long nhítima: but the Dhimáls content themselves usually with Enhí. One man is Ediáng or E'long diáng; and thus it appears that in Dhimál the numeral always precedes the substantive. In Bodo on the contrary, the numeral follows it or precedes it; generally the former.

The Verb.

Verbs express being, possession, or action. Those of the two former classes are very rare or wholly wanting in Bodo and in

* Chokai Vel Jokai, so Dou Vel Tou and Gorai Vel Korai. The mutation is no doubt euphonic and systematic, though the people are not aware of this,

Dhimál. Those of the third class, if they belong to the primitive or simple type, are abundant. Verbs are divided by Grammarians into the active and passive, the transitive and intransitive or neuter, the personal and impersonal, the regular and irregular, the intire and defective, the compound and simple, the auxiliary and primary. Of these kinds, passives are formed in Bodo by means of the perfect auxiliary verb to be (jáno) added to the root of the primary, which root is the imperative, 2nd person singular. In Dhimál there is no passive voice, though there is a past participle, (nay two,) attached to the active voice and in constant use as an adjective. A substitute for the passive voice is attempted to be found by the Dhimáls in a manner analogous to the Urdú and Hindí idiom, according to which a man less frequently says 'I have been beaten by my brother' than 'I have *eaten a beating* from my brother[2].' Bhai[1] sé[2] már[3] khaiá. So the Dhimál says yollasho[1] dánghai[2] néncháhiká[3]. But the parallel is not complete, for nénchálhiká is a compound, made up of nénli, to find, and cháli, to eat, so that the Dhimál idiom, literally rendered, is, 'I have found and eaten a beating from my brother.' Transitive and neuter verbs are, of course, common to both tongues: but neither, nor perhaps any language in the world, possesses the U'rdú and Hindí facility of transmuting the latter into the former, as úthná, úthánáú; chalna chalána, samajhná, samjhána, &c. ad infinitum. The only contrivance of this sort known to the Bodo and Dhimál languages is the compounding of the verb hotno, to give, in Bodo, and of the verb páli, to do, in Dhimál, with the root of the neuter verb which it is proposed to make active; thus from hángno, to begin, n, comes háng hotno, to begin a, and from mhoili n, mhoi páli a, in Bodo and Dhimál respectively. In Bodo Japno, to be finished, is made active by prefixing the imperative of the verb to do, thus moujapno. Of impersonal verbs I have nothing to say. Of reflected or depo-

nent verbs I have found no trace. Verbs, in general, are very regularly conjugated according to *one* regimen, irregular verbs being rare in Bodo and rarer in Dhimál. Jéngli, to be, is an irregular in Dhimál, as in so many other tongues. I scarcely know another instance, in Dhimál; but in Bodo Hotno, to give, háäno, to be able, Phoino, to come, with some others, are irregular in one or more tenses. Of defective or fragmentary verbs, the Bodo auxiliary dong and dongman, equivalent I apprehend to the húṉ and thá of Urdú and the hou and bhayou of Hindi, and the Dhimál auxiliaries khíká, híká and ángká, fragments of verbs of similar meaning with dongman—are samples. Compound verbs other than those already spoken of whereby neuters are made active, are very rare, as I have already hinted under the head of nouns. Wherever they exist they are formed in the manner of neuters made active. The auxiliary verbs have been already mentioned, in part, as defectives. To those there spoken of we must here add the Bodo regular and perfect verb jáäno, to be, which is of the highest value as the sole means of forming the passive voice, by postfixing its various inflections to the root of the primary verb in the active voice. Per se, it is little used, the Bodo (and Dhimál) seeming to think that talk of mere existence is neither very profitable nor very intelligible. The Dhimál auxiliaries khika, mhika, nhika, hika, ángká, are of the last importance as forming the sole means of conjugating all verbs. From much enquiry through the medium of multiplied sentences—not of direct questions, which I found wholly futile and worse—I infer that the 3 first of the above 5 words are really one and the same, only varied for the sake of euphony, but upon principles too subtile for ready detection by a stranger; that all the 3 represent the *present* tense indicative mood, of the fragmentary verb to be or to do;* that hika, the 4th word represents the *past* tense of the same or a similar verb; and that ángká, the 5th

* Take the style of English conjugation as a help to appreciate this peculiarity, I do love, I did love, I will love.

word, stands in like manner for the *future* tense. These words are modified by genuine inflection,* to suit the persons of the singular number and the whole may be tabularized thus.

Singular.

1st. person Ká khika : Ká mhika : Ká nhika : Ká hika : Ká ángká.
2d. person Ná khina : Ná mhina : Ná nhina : Ná hina : Ná ángna.
3d. person Wá khí : Wá mhí : Wá nhí : Wá hí : Wá áng.

Plural.

1st. person Kyél khi kyel :† K. mhi k : K. nhi k : K. hí k : K. áng k.
2d. person Nyel khí nyel : N. mhi n : N. nhi n : N. hí n : N. áng n.
3d. person Ubal khí : Ubal mhi : Ubal nhí : Ubal hí : Ubal áng.

The three first of these are apparently equivalent to the English verbal signs 'do,' 'am;' the next to 'did,' 'was,' 'have,' 'had;' the last to 'shall, will.' The student will find these remarks a key to the whole process of conjugation in Dhimál verbs. He has only to prefix the root of the verbs he wishes to conjugate to the above auxiliaries and he at once obtains all of conjugation that the language exhibits; for the imperative or root, the infinitive and the participles, have, each and all, a single and inflexible form.

Should the conjecture hazarded in the foot note of the last page prove well founded—and there seems every probability of its proving so—a very singular state of things would be the result; for, we should then have the whole process of conjugation of Dhimál verbs accomplished by affixing an invariable auxiliary verb or verbal particle (viz. khí or hí or áng) to the root of the primary verb, with reduplication of the 1st and 2nd pronouns, both singular and plural. Whether that particle or verbal fragment be really one or three, and whether significant or meaningless, are doubts which higher grammatical skill than

* Is this inflection, after all, nothing more than the reduplicated pronoun, added to the root, after the manner of the plural? Bopp says all personal inflection was originally pronominal.

† The double pronoun is marked by its initial letter only, to save space.

I can pretend to, may go far to settle.* The people use their language with extreme carelessness even in regard to those grand distinctions of time, the past, the present and the future, and though I have stated as the result of much investigation that khí denotes the present, hí the past, and áng the future, I cannot deny that I have often found the whole three employed promiscuously. Possibly therefore the three may prove to be only one, and even to have some connexion with the perfect verb Jéngli, to be—anologous to that which seems to conjoin the fragmentary verb hún, thá, hou, bhayou, with the perfect verb hóná. Hí is often employed in the sense of the U'rdú hai, is, as for example, who is there? Háshú[1] hí[2], exactly equivalent to kón[1] hai[2]? rather kón thá? in the past tense, Who was it? as if he were gone. ~~Who is it? or who is there~~? And, though hí may be alleged to be a contraction of jéhí, which is deduced regularly from the perfect verb jéngli, to be, yet, on the other hand, I see not any necessity for excluding the conjecture of an affiliated fragmentary verb consisting of hí solely, and khí and áng may possibly be of the same nature. That mhí and nhí are euphonic variations merely of khí, I have no doubt whatever. Under the head of compound verbs I ought to have observed that, in Bodo such as express repetition or reiteration, have the reiterative adverb placed in the *centre* of the *verb*, between its radical and inflected portions, thus phoino, to come, phoï-*phin*-no, to come *again*; and, that both in Bodo and Dhimál there is a useful set of quasi-compound verbs formed, as in U'rdú and Hindí, by verbs equivalent to their Chúkna, and lagna. These words are, in Bodo, Khángnó and Lángnó—in Dhimál, Hóïli and Téngli. But, whereas in the former tongues these accessary verbs are added sometimes to the imperative and sometimes to the infinitive of the primary verb (márchúka, honé laga), in the latter languages they are

* I am now satisfied that these so called particles are fragmentary verbs like thá in U'rdú, and Bhaya in Hindí, or do, did, will do

subjoined solely to the imperative, which in all four languages, alike is likewise a verbal noun.

In most cultivated tongues there are several regimens for the conjugation of verbs, and under each regimen or model are comprised a great variety of moods and tenses—all which, as well as the numbers and persons of each tense, work changes upon the radical form of the verb, whether by inflective or auxiliary increment.

In Bodo and Dhimál there is apparently but one regimen for the conjugation of all verbs, which is accomplished by means of inflection in Bódó, of auxiliaries (immutable, verbal fragments) in Dhimál. This regimen exhibits great simplicity in both tongues, there being but three moods, the imperative, the infinitive and the indicative,* and the last only, admitting of variety of tenses which are limited to three, or the absolute present, the absolute past and the absolute or simple future. If a Bodo would express the time of the action with greater precision he obtains an imperfect present by means of the auxiliary dong; (thus mou, do; moudong, I am doing)—an imperfect past by means of dongman; (thus, mou dongman, I was doing;) an emphatic past by means of the separate verb khángno, to be ended, (thus mou, kar, khángbai, chúka, I have, it is, entirely done)—or else he marks decisively the three grand divisions of time, or any one of them, by *pre*-fixing an adverb of time (lángo, now, this instant—sigáng, previously, in the past,—yúnó, afterwards, in the future). Of these methods of marking time, with precision, the last alone appears to be available to the Dhimáls, although the careless manner in which they employ their sole conjugational index of time (khika, hika, ànd ángká, supposed to represent respectively the present, past and future) would seem to render further expedients more needful to them than they are to the Bodo. The Dhimál adverbs of time, cor-

* There are vague traces of a subjunctive mood in Bódó, formed by the postfix blá; thus, if I should go, áng tháng blá. But in general the future indicative denotes contingency. Power and will are denoted by separate verbs, and duty also.

responding to the Bodo ones just given, are éláng, lámpáng an nhúcho respectively, and these likewise are placed before the verb as in the Bodo tongue. In Dhimál there is no passive voice; in Bodo the passive is formed precisely as in English: thus, Shúno, to strike, Shú jáino, to be struck. In Bodo, however, the auxiliary follows instead of going before the primary verb. There are two numbers, and three persons in each number, both in Bodo and Dhimál. In Bodo number and person have no effect upon the verb, nor in Dhimál either, if, as conjectured, the 2d syllable of the Dhimál auxiliaries (khi*ká*, khi*ná*, khi, et sic decæteris) be reduplicated pronouns and not inflections. The imperative mood has but one tense and one *person*, in both tongues, viz. the 2d person singular; and to this the negative is prefixed (dá in Bodo, má in Dhimál). In Bodo this proper verbal negative (mat in U'rdú) is nearly confined in its use to the imperative. In Dhimál it is as constantly applied to the infinitive, thus creating a very useful class of contrasted verbs (Dóángli, to be able, Má dóángli, not to be able; khángli *velle*, to will; Má khángli *nolle*, not to will, or wish). This function is discharged in Bodo by the general privitive géyá, contracted to gai, and put as usual between the radical and inflected part of the verb, (háäno, to be able, háä*ga*ino, to be *un*able). This contrasted negative is likewise universally obtained in Bodo verbs by varying merely the terminal vowel, whether simple or diphthong (do you go or not?—thángoná thangá? will you go or not go? tháugn*ai* ná tháng*á*?) The infinitive mood has only a present tense, nothing more analogous to gerund or supine, than the three participles, viz. a present, a past, and a remote past, and the extensive use of which in lieu of conjunctions is very characteristic of both tongues. The root of the verb, as already frequently noted, is the imperative, and it is peculiar to these tongues that they form all tenses and compounds from it and seldom or never form participles or infinitive. From this root, in the Bodo present tense (indicative) is formed by adding ó (go, if a

vowel precede) for all the persons of both numbers; the past by á (yá, if a vowel precede) or bai; the future by nai; the infinitive by nó; the present participle by in, the past participle (like the past tense) by á (yá, if a vowel go before); and the remote past participle by náné.

In Dhimál the inflective increments, as above enumerated, are either khí, impersonal, or khika, khina, khi for the three persons; hí, impersonal, or hika, hina, hí; áng, impersonal, or ángká, ángná, áng; li; katang; ká; téng.

The passive voice in Bodo is conjugated precisely as is the active, while in Dhimál there is no such thing as passive voice. In neither tongue is there any thing like honorific tenses or phrases of any sort. We may now conclude the subject of verbs with some samples of conjugation.

English.	*Bodo.*	*Dhimál.*
Go!	Tháng,	Hadé.
Go not!	Dá tháng,	Má hadé.
To go,	Tháng no,	Hadéli.
Going,	Tháng in,	Hadé ka tang.
Gone,	Thángá,	Hadé ká.
Having gone,	Tháng náné,	Hadé téng.
I go,	Áng thángó,	Ká hadé khiká.
Thou goest,	Nang thángó,	Ná hadé khiná.
He goes,	Bi thángó,	Wå hadé khí.
We go,	Jong thángó,	Kyél hadé khí kyél.
Ye go,	Nang chúr thángó,	Nyel hadé khi nyel.
They go,	Bichúr thángo,	Úbal hadé khí.
I went,	Ang thángá or thángbai,	Ká hadé hiká.
Thou wentest,	Nang thángá or bai,	Ná hadé hiná.
He went,	Bi thángá or bai,	Wa hadéhí.
We went,	Jong thángá or bai,	Kyél hadéhí kyél.
Ye went,	Nang chúr thángá or bai,	Nyel hadéhi nyel.
They went,	Bichur thángá or bai,	Úbal hadé hi.
I will go,	Áng tháng nai,	Ká hadé áng ká.
Thou wilt go,	Nang tháng nai,	Ná hadé áng ná.
He will go,	Bi tháng nai,	Wá hadé áng.
We will go,	Jong tháng nai,	Kyel hadé áng kyel.
Ye will go,	Nang chúr tháng nai,	Nyel hadé áng nyel.
They will go,	Bichur tháng nai,	Ubal hadé áng.
Come!	Phoi,	Lé.
Come not!	Dá phoi,	Má lé.

English.	*Bodo.*	*Dhimál.*
To come,	Phoino,	Léli.
Coming,	Phöi ïn,	Lé katang.
Come,	Phoi yá,	Léká.
Having come,	Phoi náné,	Lé téng.
I come,	A'ng phoigo,	Ká lé khiká.
Thou comest,	Nang phoigo,	Ná lé khiná.
He comes,	Bi phoigo,	Wá lékhí.
We come,	Jong phoigo,	Kyel lékhi kyel.
Ye come,	Nang chúr phoigo,	Nyel lékhi nyel.
They come,	Bichúr phoigo,	U'bal lékhí.
I came,	Ang phoi bai or yá,	Ká lé hiká.
Thou camest,	Nang phoi bai,	Ná léhi ná.
He came,	Bi phoi bai,	Wá léhi.
We came,	Jong phoi bai,	Kyel léhi kyél.
Ye came,	Nang chúr phoi bai,	Nyel léhi nyel.
They came,	Bichúr phoi bai,	U'bal léhí.
I will come,	Ang phoi nai,	Ká lé ángká.
Thou wilt come,	Nang phoi nai,	Ná lé ángná.
He will come,	Bi phoi nai,	Wá léáng.
We will come,	Jong phoi nai,	Kyel léáng kyel.
Ye will come,	Nang chúr phoi nai,	Nyel léáng nyel.
They will come,	Bichúr phoi nai,	U'bal léáng.
Eat!	Já,	Chá.
Eat not!	Dá já,	Má chá.
To eat,	Jánó,	Cháli.
Eating,	Jáyin,	Chákatang.
Eaten,	Jáyá,	Cháká.
Having eaten,	Jánáné,	Chá téng.
I eat,	A'ng jágó,	Ká chá khiká.
I ate,	A'ng jabai or jáyá,	Ká chá hiká.
I will eat,	Ang jánai,	Ká chángká (for chá ángka).
Speak,	Rai,	Dóp.
Speak not,	Dárai,	Má dóp.
To speak,	Raino,	Dópli.
Speaking,	Raiyin,	Dóp katang.
Spoken,	Ráyá,	Dópká.
Having spoken,	Rai náné,	Dóp téng.
I speak,	Ang raigo,	Ká dóp mhiká.
I spoke,	Ang raibai,	Ká dóp hiká.
I will speak,	Ang rainai,	Ká dóp ángká.
Be,	Jáä,	Jé.
Be not,	Dá jáä,	Má jé.
To be,	Jáäno,	Jéngli.
Being,	Jáäyin,	Jéng katang.
Been,	Jááya,	Jéngká.
Having been,	Jáánáné,	Jéng téng.
I am,	A'ng jáágo,	Ká jéhiká.

English.	*Bodo.*	*Dhimál.*
I was,	Ang jaabai,	Ká higá hiká.
I will be,	Ång jáánai,	Ka jénká (for jé ángka).
Strike!	Shó,	Dáng hai.
Strike not!	Dá shó,	Má dáng hai.
To strike,	Shúnó,	Dáng haili.
Striking,	Shú ïn,	Dáng hai katang.
Stricken,	Shúä,	Dáng hai ká.
Having struck,	Shónáné,	Dáng hai téng.
I strike,	Ang shógó,	Ká dáng hai khiká.
I struck,	Ang shúá or shúbai,	Ká dáng hai hiká.
I will strike,	Ang shonai,	Ká dáng hai ángká.
Be thou stricken,	Shó jáá,	,,
Be thou not stricken,	Dá shó jáá,	,,
To be struck,	Shó jááno,	,,
Being struck,	Shó jááyin,	,,
Having been struck,	Shó jaaya,	,,
I am struck,	Ang shojáágo,	,,
I was struck,	Ang shó jáábai,	,,
I shall be struck,	Ang shó jáánai,	,,
Desire!	Labai,	Kháng.
Desire not!	Dá labai,	Má kháng.
To desire,	Labaino,	Khángli.
Desiring,	Labaiyin,	Kháng katang.
Desired,	Labaiyá,	Khánká.
Having desired,	Labaináné,	Kháng téng.
I desire,	Ang labaigo,	Ka kháng khiká.
I desire *not*,	Ang labai *gai*go,	Ká *má* kháng khiká.
I am desiring,	A'ng labai dong,	Ká eláng kháng khika.
I was desiring,	Ang labai dongman,	Ká lámpáng kháng khika.
I desired,	A'ng labaibai,	Ká kháng hika.
I will desire,	Ang labainai,	Ka khángká (for kháng ángká).
Give,	Hót,	Pí.
Give not,	Dá hót,	Mápí.
To give,	Hótnó,	Pílí.
Giving,	Hotnin,	Pí katang.
Given,	Hotná, Húá,	Píká.
Having given,	Hotnáné,	Pí téng.
I give,	Ang, Hóyú,	Ká pí khiká.
I gave,	Ang hotbai or húá,	Ká pí hiká.
I will give,	Ang hogon,	Ká pí ång ká.
Be able!	Háá,	Dóäng,
Be not able!	Dá háä,	Má dóáng.
To be able,	Hááno,	Dóángli (dóngli per ellipsin).
Being able,	Hááyin,	Dóáng katang.

English.	*Bodo.*	*Dhimál.*
Been able,	Háäyá,	Dóángká.
Having been able,	Háá náné,	Dóáng téng.
I am able,	Ang háágo,	Ká dóáng khiká.
I was able,	Ang Háábai,	Ká dóáng hiká.
I shall be able,	Ang Háánai,	Ká dóáng ángká (dóángka vulgo).

INDECLINABLES.

These highly useful parts of speech which give precision to all the others, whilst they connect them into well knit sentences, are sadly deficient in the Bodo and Dhimál languages. Here more than any where, and almost only, I trace evidence of systematic borrowing and very clumsy assimilation. For the adverbs of place, time, quantity, quality, mode, and for the conjunctions the vocabulary must be consulted; nor is there any thing needful to be added in this place. Conjunctions of pure or unborrowed character are very rare* both in Bodo and Dhimál, and this circumstance, together with the habitual neglect of those post-positions which denote the cases of nouns, causes the sentences to hang very loosely together. Euphony however is studied, and the Euphonic particles, which are the chief links of the construction, may be properly regarded as conjunctions. In Bodo the chief ones are, bo, no, ná, á, yá, má. All are post-fixes and insignificant, except the last, which has an intensive sense, as hágrá, a jungle, hágrá má, a great jungle or forest. In Dhimál there are fewer of these euphonic links of sentences, and indeed I remember distinctly but one, which is sá, and is void of meaning. Prepositions in these languages, as in others, govern various cases, of which some examples have been given, and more may be drawn from the subjoined sentences. Adverbs generally precede, but sometimes follow the verbs or nouns whose sense they qualify and in close juxtaposition to which they are always found. I have met with no method of converting adjectives into adverbs, and this may ac-

* The want is cleverly evaded by means of the participles, a la Turque.

count in part for the poorness of these tongues in indeclinables. Participles perform the function of conjunctions, as in Turki.

Sentences illustrative of the above rules of grammar and of the construction of the Bodo and Dhimál languages :—

1 2 3 4 5 6 7
Yesterday I went to the forest, to cut timber. To-day I am
8 9 10 11 12
going to the ~~junule~~, to cut grass ; and to-morrow I shall go to
13 14 15 16 17 18
the village, to choose a fit site for building a house on.

1 2 3 5 4
Bodo.—Mí á, áng thángá hágrámou, bóngphóng phónó.
6 8 7 10 9 11 13
Áng diné hágrou thángdong thúré hánó. Gábún áng phárou
12 16 15 14 18 17
thángnai núpthi majáng naino, jérúbo nóökho lúnó labaigo.

1 2 3 5 4 5
Dhimál.—Ánji ká hadéhiká bada dincha tá, sing pálli. Náni
8 7 10 9 11
mhoiká dinchá tá hadéká (for hadékhiká), naimé chéli. Júmni
13 12 18 17 15 16 14
ká dératá hadéáng (ká), sá dámli, elká chol (éng) khángli.

1 2 3 4 5 6 7 8 9
The big boy beat the big girl, till she began to cry.

2 1 5 4 3 6
Bodo.—Híwágotho gedetná hinjougotho gedetna shúá, bini
~~7~~ ~~9~~ ~~8~~
her phrá from gápmá a crying dongman was.

1 2 4 5 3
Dhimál.—Bada chan badá chámdéng (for diéng) dánghaihí,
6 7 9 8
kólá wá khárli ténghí.

1 2 3 4 5 6 7 8
The large pig has given six young, three males and three
9
females.

2 1 5 4 3 6
Bodo.—Yómá gédétna yoshá mádó (kho)* góphaiyá ; má-
7 8 9
thám jólá ; matham jó.

* Sign of case, or elliptical omission, supplied within brackets.

1 2 4 5 3 6 7
Dhimál.—Badá páyá túlong chan jéhi; súmlóng dánkhá,
8 9
súmlong mahani.

The girl is older than the boy, but the boy is taller than the girl.

Bodo.—Hinjougotho*ä* gibï, híwá gothó*ä* gódöï; tóblábo hinjougo th*ono* híwágothó*ä* jou (for gajou) sin.

Dhimál.—Wával chan nhá (dong) béval chan síäná hí; tai béjan nhádóng wájan dhángá hí (hi for jehi).

The horse is fatter than the cow, but the cow is less fleet than the horse.

Bodo.—Múshúj*ono* gorai*ya* gúphúng shin; tóblábó múshújo-NOBO* gorai gakhri sin.

Dhimál.—Píä nhádóng óñyhá gándi hi; tai píá nhádong óñyhá chúkká hí.

This pen is longer than that knife.

Bodo.—Imbé kalam hóbé dábá galou sin.

Dhimál.—U'tá chúri nhádong ita kalam rhinká hi.

This pen is the longest of all.

Bodo.—Boino*bo* *mánino* imbé kalam galou sin dong.

Dhimál.—Sogiming nhá (dong) itá kalam rhinka.

What (is) your name?

Bodo.—Nangni your, mung*á* name, má what, *múng* name.

Dhimál.—Hai what, ming name, nángkó your's.

1 2 3 4 5 6 7 8 9
When you called me I was within the house, and did not hear.

1 2 4 3 5 8 7 6
Bodo.—Jélá nang ángkhó linghotbai, áng nóö singou jääbai,
9
khanáyé.

1 2 3 4 5 6 8 7
Dhimál.—Jélá ná kaihiná kéng, ká higáhiká sáko-liptá. Má
9
hinhiká.†

* Expletive particles marked by Italics; double Expletives by Small Capitals.

† Here is a sample of sheerly direct construction in Dhimál.

Who is (there)? It is I.

Bodo.—Chúr dong. Ang dong.

Dhimál.—Háshú hí. Ká hiká.

It was so or thus. It is not so now; but it will so again to-morrow.

Bodo.—Ríshá dongman. Dáno úripúsá géyá. Gábún rísha jáá phin nai.

Dhimál.—U'sáng higáhi. Eiláng úsáng mantihó. Júmni úsáng nhéchuto jéáng.

Why say so? It is false!

Bodo.—Máno idi raigo. O'ngá.

Dhimál.—Hai pálé úsáng dópkhiná. Micchá jéng (for jé áng).

As it was, so it is.

Bodo.—Jiring dóngman, úring dong.*

Dhimál.—Jédong higáhi, kódong hí (for jéhi).

Will you go with me to the Hills?

Bodo.—Nang ángjong hájóná tháng nai.

Dhimál.—Ná káng dosa dángtá hángná (for hadéáng ná).

I will go. I will not go.

Bodo.—A'ng thángnai. Ang thangá.

Dhimál.—Ká hánká (hadéángká). Ká má hánká.

Did you go with him? I did not go.

Bodo.—Nang bijong (lagoche together) thángá. Thángí.

Dhimál.—Ná wáng dosa haina (for hadéhina).

Má haiká (for hadéhika).

Is he here, or not?

Bodo.—Imbóhá jáágo, ná géyá.

Dhimál.—Ishó jéhí, ná máhi (má jéhí).

Is it so (fact), or not?

Bodo.—O'ngó, ná óngá.

Dhimál.—Jéhí, ná májéhí. (Precisely hast yá nést.)

Yesterday I was beaten by Birna for leaving the calves in the cultivation.

* Or, Jiring jáábai, úring jáágo.

Bodo.—Áng míá Birnáni ákhai* jong shojayá, húnou múshúgalai phúr (kho) hógárnáné. (Past participle *always* if the act be done.)

Dhimál.—Ká ánji Birnako khúrdong dáng hai nénchâhi, léngtá píá ko changalai (éng) lappíká.

Alas! I was yesterday beaten without fault.

Bodo.—Chi! chi! míá áng dóshgéyá *(lámáno)* shójáyá.

Dhimál.—Hai, hai! dóshmánthó ká ánji dáng hai nénchá-hiká.

1 2 3 4 5
He was killed by a tiger, and when we went to look for his
6 7 8 9 10
remains, we found nothing but shreads of his clothes.

2 1 6 5
Bodo.—Mochájong wátjääbai; jélai jong, bini bégéng nai-
4 10 9 7
grúno thángá, sélai hísrí bánó maná, mangbo any thing (else) máné found not.

2 1 3 6
Dhimál.—Khúná dong chá nénchâhí, jélá kyel wéngko hárá
5 4 10 7
bhóli hadéhi kyel, télá thcká dhábá (éng) kyel nénhí kyel, aro else, haidong anything, mánthó not.

The mouse was killed by the cat and the cat was killed by the dog.

Bodo.—Injotna mouji jong wáthat jáyá, moujiä choïma jong wát phin jáyá.

Dhimál.—Júhá ménkou sho shé nénchâhi, úthoi ménkou khíá dong shé nénchahi.

I struck him and he struck me, and thereon we fought.

Bodo.—Áng bikho shúá biö ángkho shúá, yúnó jong khomjalábai.

Dhimál.—Ká wéng dánghai hika, wá kéng dánghai hí kolá kyel púchú hí kyel.

Having so said, he departed.

Bodo.—Rishá raináné, thángbai.

Dhimál.—Usáng dóp téng, hadéhí.

* Literally, by the hand of Birna; and so in Dhimál.

Having beaten his own wife, he fled for shame.

Bodo.—Gouini bihi (kho) shúnáné, lájinini khat lángbai (or khatbai).

Dhimál.—Tai (ko) bé (wal) éng dáng haiká, léder téng khat nhi (nhi=khi or hí).

He goes laughing.

Bodo.—Minin minin thángdong.

Dhimál.—Lénkatáng lénkatáng hadékhi.

He comes crying.

Bodo.—Gapmin gapmin phoidong.

Dhimál.—Khárkatáng khárkatáng lékhi.

He goes speaking.

Bodo.—Raïin raïin thángo.

Dhimál.—Dópkatáng dópkatáng hadékhi.

Having come, he will speak.

Bodo.—Phoináné, rainai.

Dhimál.—Léténg *sá*, dópáng.

Having gone, he finished his business.

Bodo.—Thángnáné, hobbá (kho) moujapbai.

Dhimál.—Há (dé) téng *sa* kám jéhí.*

I shall be beaten to-morrow for not having finished the work.

Bodo.—Gábún áng shojáánai, máno, hobbá háágai.†

Dhimál.—Kám the, (eng) work, ma not, páká done, kónáng because, ká ánji dánghai nénchángká (for chá ángká).

A beaten dog, is good to nothing.

Bodo.—Sojáyá choïmá, mangbo any, hobbáno work, (for) údaiyá ~~fúdaiyá~~ useless.

Dhimál.—Dánghai nénchaká khiá, haibo any, kám ko use, má not.

Spoken words, are quickly forgotten.

Written words, are not soon obliterated.

* A strong idiom if correct; literally, the work *was*; for so ante, chan jéhí, for has produced young, literally, young is, exists.

† Literally, for why? I was unable for the work.

Bodo.—Ráyá kothá, gakhri bou jáä bai[illegible]litnai? kothá, gakhri gomatná.

Dhimál.—Dópká kothá, dhimpá nílká* lekhika kothá, má§ páká (idiomatic?).

Yesterday he came but the work was done previously.

Bodo.—Bi miá phoiyá, kintú habba sigáng japbai.

Dhimál.—Anji léhi came, wá he, kintú kám lámpáng hóïhí.

If I find him I will beat him.

Bodo.—Jélá áng bikho mano, ólá bikho him, shonai will beat, áng I.

Dhimál.—Jélá ká wéng nénangká, ólá wéng dáng haiángká.

Will you eat, or not?

Bodo.—Jánai, ná jáyá (or jáyá gai).

Dhimál.—Chángná, ná má chángná (chá ángná).

Will you sit down, or not?

Bodo.—Jóönai, ná jówá.

Dhimál.—Yóngángná, ná má yóngángná.

Will you speak, or not?

Bodo.—Rainai, ná ráyá gai.

Dhimál.—Dópángná, ná má dópángná.

Go quickly, Birná is gone.

Bodo.—Thó (familiarly for tháng) gakhri, Birná thángbai.‡

Dhimál.—Dhimpá hádé, Birná hádéhí.

Go alone, I am going to the village.

Bodo.—Tháng nang háshing, áng thángdong pharou.‡

Dhimál.—Ekéláng hádé, ká déráta hádéángká.

I am not going to-day. I shall go to-morrow.

Bodo.—Diné áng thángá, gábún thángnai.

Dhimál.—Náni ká má hánká, (for hadéángka), júmni hádéángká.

* Nílká forgotten; Mápáká not done. I could not obtain the trace of a passive save the participle by any variety of questions.

§ Má páká is probably a contraction for níl má páká.

‡ In these two instances the construction is as direct as in English, and would, I think, have been found so oftener if the Urdú questions had not told on the replies.

He was false. He is true.

Bodo.—Santalén jáábai, Ghám jáágo.

Dhimál.—Micchá lagáhí, E'lká jéhi.

This boy is fat. That boy is very thin.

Bodo.—Imbé gotho gúphúng dong, hóbé gotho gahám dong.

Dhimál.—I'dóng chán dhámka hí, údóng chán chóp mhí (mhi = khí).

Father, and mother, and child.

Bodo.—Bi bipha, bi bima, bi bisha.

Dhimál.—Abá, ama chán.

1. Eaten by a tiger.
2. Ab homine stuprata.
3. Beaten by a hand.

Bodo.	*Dhimál.*
1. Mochá jong jájáyá.	1. Khúnásho chá nén cháká.
2. Hiwa jong khői jáyá.	2. Wával dong lú hén cháká.
3. Akhai jong shójáyá.	3. Khúr sho dánghai nen cháká.

Given things how shall I take back?

Bodo.—Hotnai jinis bré how, láphinnai take back shall, áng I.

Dhimál.—Píká jinis hésá how, nhéchuto back, rhú take, ángká shall I.

Heard words why should I hear again?

Bodo.—Khánáyá kothá máno ráiphinnai, should I hear.

Dhimál.—Hinká kothá háipáli nhéchuto hin ang ká (shall I hear.

The man who told you so is your own friend.

Bodo.—Jai nangkho idi raibai, bí he, gúshthi friend, nangni your's.

Dhimál.—Jai úsáng, dópmhi keng wái taiko own, díáng man.

1 2 3 4 5
The man whom you seek is dead.

2 3 4 1 5
Bodo.—Jékho nang naigrúgo bí he, thóïbai.

3 4
Dhimál.—Jidongdíáng what man, rhékhiná, kódóng that,
5
díáng man, síhi.

With what shall I plaster this wall.

Bodo.—Imbé injurá májong litnai.

Dhimál.—Ithai bérhém haiou lépángká.

What do you want? and what are you saying?

Bodo.—Bi and, má what, bídong wanting, bi and, ma what, raidong saying, (conjunction repeated: so above.)

Dhimál.—Hai rhékhiná, hai dópkhiná.

The nátch is begun, come and see it.

Bodo.—Mósha hángo, thángnáné having gone, bikho it, nai see.

Dhimál.—Hïäli ténghí, háténgsa ~~ditto, útáng do ditto~~.

The nátch is over, I will not go.

Bodo.—Móshá khángbai, áng thángá.

Dhimál.—Hïäli hoïhí, ká má hángká (hadéángka).

Having finished that job, he went to do the other.

Bodo.—Hobé habbá háánáné (or moujapnáné) gúbún hobba (kho) mouno tháng bai.

Dhimál.—Útá kámčng hoipáténg, bhinóng kám (eng) páli hadéhi.

He wished to go with us yesterday, but was not able. To-day he is able, and willing to go.

Bodo.—Bi jong jong míá thángno labai bai, háá (yá) gai. Diné háäyin,* thángno labaigo.

Dhimál.—Wá júmni king dosa háli (hadén) kháng hí; má dónghi (dóánghi). Náni háli dóng katang,* wá khángkhi hali.

Are you able (to do it) or not?

Bodo.—Nang háágó, ná háágé (gé for gai!)

Dhimál.—Ná dóán khiná, ná má dánkhiná.

From Siligori to Dorjiling, how many cós?

Bodo.—Siligorini phrá Dorjiling chim, chéwá piché.

Dhimál.—Siligori sho Dorjiling thékapa, hé cós.

How many sheep and goats in the pen?

Bodo.—Méndá bo búrmaiya hóónou béchébá.

Dhimál.—Méndá wá éěchá sákolipta he jéhi.

* Thus, in every instance, the conjunction is evaded by the use of the participles.

Take it from the water, and throw it in the fire.

Bodo.—Doïni phrá bokhánguáne, watóu gárshún.

Dhimál.—Chísho chumateng ménta húupí.

In a large house two fires are better than one.

Bodo.—Nöö gédétnou doudap manché *no* doudap mangné ghámsin?

Dhimál.—Bada sáta élong ákhá dong (for nhá dong) ghélong ákhá *nú élang*.*

1 2 3 4 5 6 7 8 9
Take it from these naughty boys and give it to those good
10
girls.

4 5 6 3 2
Bodo.—Imbechúr hámma hiwa gothophúrni phrá bïkho
1 8 9 10 10 7
lánáné hobechúr ghám hinjoúgotho phúr (kho) hot.

4 5 6 3 1 2
Dhimál.—Idóng máélká wájan galai sho ghinténg wéng,
8 9 10 7
údóng elka béjan-galai éng pí.

Call all the children quickly.

Bodo.—Boi (no) bogotho (phúr) kho gakhri ling hot.

Dhimál.—Sogiming chan (galai) éng dhimpá kai.

Sáheb! this is our buffalo; give it to us and take it from them.

Bodo.—Giri! imbé jongni maisho jáágo. Jongno hot. Bichúrni phrá bikho lá.

Dhimál.—Giri! Idong kingko díáp king éng píp úbal sho ghinteng having seized, rhú take.

He took all the pigs from us, and gave them to Birna.

Bodo.—Boinobo yómá phúr (kho) bi jongni phrá láyáné, Birnáno húá.

Dhimál.—Sogiming páyá (galai éng) king sho ghinténg, Birnéng píhí.

* Strong idiom: can't translate: for ordinary use the word elka may take its place.

CONSTRUCTION.

I have already stated that I do not propose to go into comparisons, until I have completed the series of contemplated Vocabularies and Grammars, and, with regard to positive remarks on the structure of the Bodo and Dhimál tongues, I know not that anything need be added to the copious and careful particulars, the statement of which is just concluded. It has been my object to make that statement *perfectly adequate to the ends in view,** and those who are disposed to study it in all its parts will, I trust find, that I have not laboured in vain.

A few concluding remarks may, however, be expected from me; but to avoid useless repetition I must glance at the whole group of tongues which I purpose to examine. It has been already observed, that the Bodo and Dhimál languages belong pretty evidently to the aboriginal Indian tongues, and not to the Indo-Chinese or monosyllabic. They seem to me to have retained, to a remarkable degree, their primitive character, so as to constitute very valuable exemplars of the class of languages (aboriginal Indian), to which they belong; nor have I any doubt that further time would have enabled me to replace many of the U'rdú or Hindí vocables to be found in the Vocabularies with others of indigenous stock. Such exotic words are surprisingly few, considering how long the Bodo and Dhimál people have lived in peaceful intercourse with the people of the plains, on one hand, and of the hills, on the other; and, what is still more singular, is, the broad distinction between the Bodo and Dhimál tongues as compared with one another, seeing that these people have lived, for several generations, if not actually mixed, (for their villages are separate nor do they intermarry,) yet in the closest apposition and intercourse. That the Koech were originally an affiliated race, very closely connected with the Bodo and entirely distinct from the Hindoos,

* See preface.

(Arian immigrant population using the Prákrits,) I have no hesitation in saying. But, since the beginning of the 16th century of our æra, the Kocch have very generally abandoned their own, in favour of the Hindoo (and Moslem), speech and customs, though there be still a small section called Páni or Bábú Kocch, retaining them. I failed to obtain access to the Páni Kocch, so that my Kocch Vocabulary exhibits little more than a mass of corrupted Prákrits. There are, however, some primitive vocables and the vocabulary, such as it is, has been taken, in order to preserve a living sample (soon to disappear) of that process whereby the Arian and exotic, are rapidly absorbing the Támulian and indigenous tongues of India—tongues (the latter) which, if we make a general inference from the state of things in the hilly and jungly districts, wherein alone they are now found, must have been prodigiously numerous, when they prevailed over the whole face of the land —*unless*, indeed, the dispersion and segregation in holes and corners of the aboriginal population have given rise to that Babel of tongues which we now find. In the sub-Himálayas between the Káli and the Tishta rivers, I know of the following aboriginal tongues and dialects: the Róngbo or Cisnivean Bhótia, the Magar. the Gúrúng, the Múrmi, the Néwári, the Kíránti, the Limbú, the Lapchá, the Súnwár, the Haiyú, the Chépáng, the Kúsúndá, the Dénwár, the Dúrré, the Brámhú: the above in the Hills: in the Tarai, extending our limits easterly to Assam, so as to include its S. W. skirt, The Kocch, Dhimál, Rábhá, Gáró, Khyi or Khasia, Cachári or Mech, or Bódo, Hájóng, Kúdi, Batar or Bor, Gangai, Kíchak, Thárú, Kébrat, Amáth, Maraha, Dhamúk, Dhékrá, besides those of hill tribes located there long ago, and now very different from their confreres of the hills, such as Sringia Limbús, Dénwárs Dúrrés, &c. What a wonderful superfluity of speech! and what a demonstration of the impediments to general intercourse characterising the earlier stages of our social progression! How far these languages, though now mutually unintelligible

to those who use them, be really distinct, how far any common link may exist between them and the rest of the aboriginal tongues of India—so as to justify the application of the single name Tamulian to them all—are questions which I hope to supply large means of answering, when I have gone through the Hill and Tarai tongues of this frontier, as above enumerated. Be these points as they may, the Bodo and Dhimál tongues will be, I think, allowed to be genuine and highly interesting samples of the aboriginal languages of the plains of India,(whatever their source or connexion, matters to be settled hereafter,) as well as to furnish a good key to the moral and physical condition of the simple races using those tongues. What can be more striking, for example, than agriculture being expressed by the term felling or clearing the forest; than the total absence of any term for village,* for plough, for horse, for money of any kind, for nearly every operation of the intellect or will, whether virtuous or vicious, and, lastly, for almost every abstract idea, whether material or immaterial? Structurally viewed, these languages are distinguished by a frequent absence of inversion that is unwonted in Indian tongues;† by the peculiar use of the pronouns, particularly in Dhimál; by the special form and uses of the privitives; by the loose cohesion of the sentences, resulting from a want of, and a contempt for, conjunctions, as well as a neglect of the signs of case and tense; by the conjunctive application of the participles;‡ by a want of precision arising from the paucity of adverbs and also from the features just marked; by a passion for ellipsis yet an attention to euphony; by extreme simplicity of structure; and

* Arva in annos mutant et superest ager! see on to page 184.

† As will be seen, the *usual* structure of sentences is like that of Hindi and U'rdú; but, as already remarked, it must be borne in mind, that the U'rdú and Hindi medium of questioning should be allowed for, as necessarily influencing the responses, which *therefore* perhaps exhibit too much inversion?

‡ In lieu both of relative pronouns and of conjuntions, thus instead of go and bring, we have going bring, and instead of he who brings, he bringing.

lastly, by the universal and exclusive use, in Dhimál, of fragmentary auxiliars in the business of conjugation.

Adam Smith long ago remarked, that original languages might be known from derivative ones, by those auxiliars and prepositions of the latter, whereby the complex inflections of the former are got rid of. It would be practically very convenient if we had any certain marks of this sort, serving to distinguish those two classes of languages; but it is difficult to suppose the Bodo and Dhimál languages other than primitive; and yet if they *be* primitive, Smith's deductions from the languages of Europe, cannot be allowed to have general validity.

PART III.

ORIGIN, LOCATION, NUMBERS, CREED, CUSTOMS, CHARACTER AND CONDITION OF THE KO'CCH, BODO AND DHIMA'L PEOPLE, WITH A GENERAL DESCRIPTION OF THE CLIMATE THEY DWELL IN.

If we commence our researches into the aboriginal tongues and races of India in its north-east corner or Assam, we find that province rich in such materials for enquiry. But the majority of the numerous aborigines of the mountains of Assam, appear to belong to the monosyllabic-tongued or Chinese stem, with which we have nothing to do. A line drawn north and south across the Brahmapútrá, in the general direction of the Dhansri river, and continued southwards so as to leave Káchár within it or to the west of it, would seem not very inaccurately to divide the monosyllabic-tongued from the Tamulian mountaineers. Possibly, indeed, some of the hill tribes to the north of the Brahmapútrá, although within the Tamulian limits, as above conjecturally defined, may yet be found to belong to the monosyllabic-tongued races;* but to the south of that river, I think, it is pretty evident that such is not the case, for the Káchárians, Khasias and Gárós are, in creed, customs and languages, either identical with, or most closely affined to, the Bodo, while the Kúḍi, Rábhá, and Hájóng, if not rather nominal than real distinctions (Hajong, Hojai Kachari) are but steps of the great Bodo or Mécch family, whose proper habitat, be it remembered, is the plains and not the mountains. I should add, that it is a mistake to suppose the mass of the population in the *valley* of Assam to be of Arian race. I allude to the Dhékrás

* In the Northern Hills also the Dhansri seems to demark the Alpine races of Tibetan origin (ending easterly with the Lhopa or Bhutanese) from the Daphlas, Akas, Bors, Abors, Mishmis, Miris and others of apparently Chinese stock or Indo-Chinese, that is, monosyllabic.

or common cultivators of the valley, who, as well as the Kácháris and Kocch of that valley, are Tamulians, as is proved beyond a doubt by their physical attributes, and in despite of that Bengálí disguise of speech and customs, which has misled superficial observers. The illustration of these Assamese races is, however, I believe, in better hands than mine; and I therefore shall proceed for the present more westward. Whoso should advance from Góálpára in Assam to Aliganj in Morang would, in traversing a distance of some 150 miles along the skirts of the mountains of Bhútán* and Sikim, pass through the country of the following aborigines of Tamulian extraction: the Kócch, the Bodo, the Dhimál, the Rábhá, the Hájong, the Kúdi, the Batar or Bor, Kébrat, Pallah, Gangai, Maráha, and Dhanuk, not again to mention the Kachárians separately, they being demonstrably identical with the Bodo, and so in future to be regarded, nor further dwelling now on the Khasias and Garos than to observe that Buchanan notes them as parts of the population of Rangpúr in its old extent.† We may have more to say of the rest of these tribes hereafter. Many of them have abandoned wholly their own tongues, and a deal of their own manners. But our present business is with the Kocch, Bodo and Dhimál, and first with the first.

In the Northern part of Bengal, towards Dálimkót, appears to have been long located the most numerous and powerful people of Tamulian extraction on this side the Ganges, and the only one which, after the complete ascendancy of the Arians had been established, was able to retain or recover political power or possession of the open plains. What may have been the condition of the Kocch in the palmy days of Hinduism

* Bhútán recte Bhútánt, the end of Bhót, Sanskrit name of the country which the people themselves call Lhó, but like the Hindus, consider it an appendage of Bhot v. Tibet, of which the former is the Sanskrit and the latter the Persian designation. The native one is Bód.

† 15 in 60 words of Brown's Vocabulary, are the same in Gáró and in Mécch, and the whole 60 or nearly so in Kachári and Mécch. Again, the Kacháris called *themselves* Bodo, and so do the Mécch; and lastly the Kachári deities Sijú, Mairong and Agráng are likewise Mécch deities—the chief ones too of both people to whom I restore their proper name. These are abundant proofs of common origin of Garós also.

cannot now be ascertained: but it is certain that after the Moslem had taken place of the Hindu suzerainty, this people became so important that Abul Fazul could state Bengal as being "bounded on the north by the kingdom of Kocch which, he adds, includes Kamrup." Hájo founded this kingdom towards the close of the fifteenth century or beginning of the sixteenth, and it was retained by his sovereign successors for nearly 200 years.* In 1773 the Company's gigantic power absorbed the Kocch Ráj, which once included the western half of Assam on one side and the eastern half of Mórung on the other, with all the intervening country, reaching east and west from the Dhansri river to the Konki, whilst north and south it stretched from Dálimkót to Ghóraghát. In other words the Kocch Ráj extended from 88 to 93½ east longitude and from 25 to 27 north latitude, Kocch Bihar being its metropolis, and its limits being coequal with those of the famous yet obscure Kámrúp of the Tantras. Hájo's representative still exercises jura regalia in that portion of the ancient possessions of the family which is called Nij Bihár, and he and the Jilpaigori and Pángá Rajahs, together with the Bijni and Darang Rajahs, and several of the Lords Marchers of the north frontier of Kámrúp (Barúas of the Dwárs)—all of the same lineage—still hold as Zamindar Rajahs most of the lands between Sikim, Bhútán and Kámrúp, as at present constituted, and a southern line nearly coincident with the 26o of north latitude. Sukla Dev of the Kocch dynasty divided the kingdom, and there seems to have been in later times a triple Sultanat fixed at Bihar, Rangamati and Gauhati. The Rajahs of Gauhati and their kinsmen of Darang extended the Kocch dominion eastward to and beyond the Májuli or great Island of the Brahmapútrá. Hájó the founder, having no sons, gave his daughter and heiress to a Bodo or Mécch chief in marriage; and to the wise policy indicated by this act (the policy of uniting the aborigines and directing their united force against intruders) was the founder of the Kocch dynasty, indebted for his success against the Mos-

* Buch. Rangpur. Vol. III. p. 419, &c. &c.

lems, the Bhútánese and the Assamese.* Nevertheless the successors of Hájó speedily abandoned that policy, casting off the Mecch (Bodo) with scorn, and renouncing the very name of their own country and tribe with their language, creed and customs, in favour of those of the Arians who, however resolutely they may eschew the aborigines, whilst continuing obscure and contumacious, never fail to hold out the hand of fellowship to them, when they become powerful at once and docile. In a word, Visva Sinh, the conqueror's grandson, with all the people of condition, apostatised to Hinduism: the country was renamed Bihár—the people, Rájbansi; so that none but the low and mean of this race could longer tolerate the very name of Kocch, and most of these, being refused a decent status under the Hindu regime, yet infected, like their betters, with the disposition, to change, very wisely adopted Islám in preference to helot Hinduism. Thus the mass of the Kocch people became Mahomedans, and the higher grades, Hindús: both style themselves Rájbansi: a remnant only still endure the name of Kocch; and of these but a portion adheres to the language, creed and customs, of their forefathers—as it were, merely to perpetuate a testimony against the apostacy of the rest! The above details are interesting for the light they throw upon the *character and genius of Hinduism*, which is certainly an exclusive system, but not inflexibly so; and whilst it readily admits the powerful to the eminent status of Rajpút vel Kshatriya, it is prone to tender to the humble and obscure no station above helotism—a narrowness of polity that enabled Buddhism not only to establish itself in the very metropolis of Hinduism (Bihar, Oude, Benares) but for sixteen to seventeen centuries† (sixth B. C.

* The Yogini Tantra denounces these three, under the appellations of Plov,* Yavan and Saumar, as the foreign scourges of the land. Buch. III. 413. The Assamese (Saumar) alluded to are the Ahoms, who held upper Assam when the Kocch held lower and middle, but with ever-varying limits.

† Sakya was probably born in 545 B. C. and died in 465, and that his creed was still flourishing in the eleventh century A. D. is proved by the then solemn repair of the great temple at Gaya. The persecution however was hot in the ninth.

* Ploh or Proh is the name of the Lepchas in the language of Tibet, and the Lepchas may be the people alluded to, more probably, the Bhútánese and Lepchas both.

to eleventh A. D.) to contest with it the palm of superiority. The Yogini Tantra very properly denominates the Kocch, Mlécchas or aborigines, the fact being imprinted in unquestionable characters on their non-arian physiognomy, and also on the language and customs of their unconverted brethren. They are called Kavach* in the Tantra just named, Hásá by the Kácháris or Bodos of Assam, Kamál by the Dhimáls, and Kocch by the Mecch or Bodos of the Méchi, as well as by themselves where not perplexed with Brahmanical devises. Buchanan, who was furnished with every appliance for satisfactory research, and whose sagacity was not unworthy of his opportunities, estimated the numbers of the Kocch people twenty-five years ago, at 350,000 nearly. I am not aware that any good census has since been taken, and I have failed to obtain a general estimate: but from much inquiry, aided by Major Jenkins, Dr. Campbell and Permanand Acharj, I conclude that Buchanan missed a great many of them under the disguise of Islám, that cultivation has vastly increased since his time, that the Kocch abound throughout the northern part of Rungpúr, Púrnea, Dinajpúr, Mymansing and in all Kamrup and Darang, as far as the Dhansri river, and that their numbers cannot be less than 800,000 souls—possibly even a million or million and quarter. In Assam they are divided into Kamthali and Madai or Shara, and Kolita or Kholta, and in Rungpur, &c. into Rájbansi and Kocch—those of the Moslem faith every where dropping their ethnographic designation. Their first priests were Déóshi, their next, Kolita or Kholta, and their last, the Brahmans or Múllahs. Buchanan vouches that their primitive or proper language (as still used by the unadulterated remnant of the race) has no affinity with the Prákrits, and I can attest the entire conformity of the physiognomy of all, and of the creed and customs of this remnant with those of the other aborigines around them. I have already stated that I failed to get at the unconverted Kocch

* This is identical with Kócch, the difference being merely that of the Sanscrit and Prakrit forms of the same word.

and that my Vocabulary is that of the converted. Hereafter I trust to supply this desideratum, and in the meanwhile I cannot do better than give Buchanan's unusually careful and ample account of the condition, creed and customs of this people—which, being compared with my own subsequent statement of the condition, creed and customs of the Bodo and Dhimál (of whom Buchanan says little or nothing), will satisfactorily demonstrate the affinity I have insisted on.

"The primitive or Páni Kocch live amid the woods, frequently changing their abode in order to cultivate lands enriched by a fallow. They cultivate entirely with the hoe, and more carefully than their (Arian) neighbours who use the plough, for they weed their crops, which the others do not. As they keep hogs and poultry they are better fed than the Hindus, and as they make a fermented liquor* from rice, their diet is more strengthening. The clothing of the Páni Kocch is made by the women, and is in general blue, dyed by themselves with their own indigo, the borders red dyed with Morinda. The material is cotton of their own growth, and they are better clothed than the mass of the Bengalese. Their huts are at least as good, nor are they raised on posts like the houses of the Indo Chinese, at least, not generally so. Their only arms are spears: but they use iron shod implements of agriculture, which the Bengalese often do not. They eat swine, goats, sheep, deer, buffaloes, rhinoceros, fowls, and ducks—not beef—nor dogs, nor cats, nor frogs, nor snakes. They use tobacco and beer, but reject opium and hemp. They eat no tame animal without offering it to God (the gods), and consider that he who is least restrained is most exalted, allowing the Gárós to be their superiors, because the Gárós may eat beef. The men are so gallant as to have made over all property to the women, who in return are most industrious, weaving, spinning, brewing, planting, sowing, in a word, doing all work not above their strength. When a woman dies the family property goes to her daughters, and when a man marries he lives with his wife's

* The classic Zyth, ζυθον, beer without hops, as universal among the Aborigines in the absence of spirits or distilled waters.

mother, obeying her and his wife. Marriages are usually arranged by mothers in nonage, but consulting the destined bride. Grown up women may select a husband for themselves, and another, if the first die. A girl's marriage costs the mother 10 rupees—a boy's 5 rupees. This sum is expended in a feast with sacrifice, which completes the ceremony. Few remain unmarried, or live long. I saw no grey hairs. Girls, who are frail, can always marry their lover. Under such rule, polygamy, concubinage and adultery are not tolerated. The last subjects to a ruinous fine, which if not paid, the offender becomes a slave. No one can marry out of his own tribe. If he do, he is fined. Sutties are unknown, and widows always having property can pick out a new husband at discretion. The dead are kept two days, during which the family mourn, and the kindred and friends assemble and feast, dance and sing. The body is then burned by a river's side, and each person having bathed returns to his usual occupation. A funeral costs 10 rupees, as several pigs must be sacrificed to the manes. This tribe has no letters; but a sort of priesthood called Déóshi, who marry and work like other people. Their office is not hereditary, and every body employs what Déóshi he pleases, but some one always assists at every sacrifice and gets a share. The Kocch sacrifice to the sun, moon and stars, to the gods of rivers, hills and woods, and every year, at harvest home, they offer fruits and a fowl to deceased parents, though they believe not in a future state? Their chief gods are Rishi and his wife Jágó. After the rains the whole tribe make a grand sacrifice to these gods, and occasionally also, in cases of distress. There are no images. The gods get the blood of sacrifices; their votaries, the meat. Disputes are settled among themselves by juries of Elders, the women being excluded here, however despotic at home. If a man incurs a fine, he cannot pay with purse, he must with person, becoming a bondman, on food and raiment only, unless his wife can and will redeem him."

The climate of north Bengál or Kocch (including the coun-

try of the people so called, and of the Bodo and Dhimáls) is too well known to require any particular notice. It is much less healthful than that of north Bihár, being infested with low-fevers, which are either propagated from the wilds north and east of it, or, more probably, generated on the spot by excessive moisture and vegetation in the very extensive tracts of waste, still unhappily to be found every where east of the Kósi river. West of that river, or in the ancient Mithila, and modern north Bihár, the climate is as much more salubrious as cultivation is more diffused. The Saul forest every where, but especially to the east of the Kósi, is malarious to an extent which no human beings can endure, save the remarkable races, which for ages have made it their dwelling place. To all others, European or native, it is deadly from April to November. Yet the Dhimál, the Bodo, the Kíchak, the Thárú, the Dénwár, not only live but thrive in it, exhibiting no symptoms whatever of that dreadful stricken aspect of countenance and form which marks the victim of malaria. The like capacity to breathe malaria as though it were common air characterises nearly all the Tamulian aborigines of India, as the Kóls, the Bhíls, the Gónds, who are all fine and healthy races of men, though dwelling where no other human beings can exist. This single fact is to my mind demonstration that the Tamulians have tenanted the wilds they now dwell in for many centuries, probably, because a *very* great lapse of time could alone work so wonderful an effect upon the human frame, and even with the allowance of centuries, the fact stands forth as one of the miracles of human kind, which those who can explain may sneer at the *other* amazing diversities worked by time and clime on that marvellous unit, the seed of Adam! The Bodo and Dhimáls, whom I communicated with, alleged that they cannot endure the climate of the open plains, where the heat gives them fevers. This is a mere excuse for their known aversion to quit the forest; for their eastern brethren dwell and till like natives in the open plains of Assam, just as the

Kóls of south Bihár (Dhángars) do now in every part of the plains of Bihár and Bengal, in various sites abroad, and lastly in the lofty sub-Himálayas. The Kóls are, indeed, as enterprising as industrious, and they should be employed by every European who seeks to reduce and cultivate any part of the malarious forests of India.* But, it must not be forgotten, that the very same qualities of freedom from disabling prejudices, cheerful docility, and peaceable industrious habits and temper, which render the Kóls now so valuable to us, are the inherent characteristics of most of the aborigines, requiring only the hand and eye of a paternal Government to call them forth, as in the case of the Kóls. Ages of insolent oppression drove the aborigines to the wilds, and kept them there till their shyness of all strangers had become rooted and intense. But I can answer for the Bodo and Dhimál possessing every good quality of the Kóls, in an equal or superior degree, and the Bodo have already shown us with what facility those qualities may be put in action for our benefit as well as their own. The physical type of the Kocch, as contrasted with that of the Hindu, is palpable, but not so as compared with that of the Bodo and Dhimál. In other words, the physical type in *all* the Tamulians, (of this frontier at least) tends to oneness. A practised eye will distinguish at a glance between the Arian and Tamulian style of features and form—a practised pen will readily make the distinction felt—but to perceive and to make others perceive, by pen or pencil, the physical traits that separate each group or people of Arian or of Tamulian extraction from each other group, would be a task indeed! In the Arian form (Hindu) there is height, symmetry, lightness and flexibility: in the Arian face, an oval contour with ample forehead and moderate jaws and mouth; a round chin, perpendicular with the forehead; a regular set of distinct and fine

* How comes it that the Deyrah grantees, whom the malaria disables through their peasantry, do not procure Dhángars or Kóls, who would answer thoroughly and exactly for the purpose in view? I speak from much experience.

features; a well raised and unexpanded nose, with elliptic nares; a well sized and finely opened eye, running directly across the face; no want of eye-brow, eye-lash or beard; and lastly, a clear brunet complexion, often not darker than that of the most southern Europeans.

In the Tamulian form, on the contrary, there is less height, less symmetry, more dumpiness and flesh: in the Tamulian face, a somewhat lozenge contour caused by the large cheek bones; less perpendicularity in the features to the front, occasioned not so much by defect of forehead or chin, as by excess of jaws and mouth; a larger proportion of face to head, and less roundness in the latter; a broader flatter face with features less symmetrical but perhaps more expressive, at least of individuality; a shorter wider nose, often clubbed at the end and furnished with round nostrils; eyes less, and less fully opened and less evenly crossing the face by their line of aperture; ears larger; lips thicker; beard deficient; colour brunet as in the last, but darker on the whole and, as in it, very various. Such is the general description of the Indian Arians and Tamulians. With regard to the particular races of the latter, it can only be safely said, that the mountaineers exhibit the Mongolian type of mankind more distinctly than the lowlanders, and that they have, in general, a paler yellower hue than the latter, among whom there are some (individuals at least) nearly as black as negros. Among the Kóls* I have seen *many* Orauns and Múndas nearly black; whereas the Larkas or Hós (says Tickell) are as pale, and handsome too, as the highest caste Hindu? The Kocch, Bodo and Dhimál are as fair as their Bengali neighbours on one side, and scarcely darker (especially the Bodo) than the mountaineers above them on the other side, and whom (the latter) they resemble in the

* Kól is an old and classical name, and the best I think for the great mass of aborigines intervening between the Bhils, the Gonds, and the Ganges—at least till we know them better. The Orauns, Múndas, Kóls proper and Larkas seem to be distinct and the chief families or stirpes.

style of their features and form, only with all the physiognomical characteristics softened down, and the frame less muscular and massive. The Kóls have a similar cast of face, and a very pleasant one it is to look upon in youth, exhibiting ordinarily far more of individuality, character and good humour than the more regular but tame and lifeless faces of the Arian Hindus. For the further illustration of this point I beg to refer to the accompanying drawings and appendix ; and proceed now from the Kocch tribe to the Bodo and Dhimál tribes, who occupy the entire northern and eastern skirts of the Kocch country, between the open plains and the mountains, both of which sites, generally speaking, they avoid, and adhere to the great forest belt that divides the two, and which is, on an average, from 15 to 20 miles broad. The Dhimáls, who seem fast passing away as a separate race, and whose numbers do not now exceed 15,000 souls, are at present confined to that portion of the Saul forest, lying between the Konki and the Dhorla or Torsha, mixed with the Bodo, but in separate villages and without intermarriage. But the Bodo are still a very numerous race, and extend, as foresters, from the Súrmá to the Dhansri, and thence, viâ Bijni and the Bhútan and Sikim Tarai to the Konki, besides occupying, outside the forest limits, a large proportion of central and lower Assam. In the divisions of Darang and Chatgari they constitute the mass of the fixed population : they abound in Chárdwár and Noudwár : in Nougáon and Tularam's country, they are the most numerous tribe next to the Mikirs and Lalongs : in Kámrúp next to the Dhékrá and Kocch ; whilst in the marches or forest frontier of the *north* from Bijni to Aliganj of Morung, they form the sole population, except the few Dhimáls, who are mixed with them ; and in the *eastern* marches from Gauhati to Sylhet, they are less numerous only than the Gárós, Rábhás and Hajongs, not to mention, that the two last, if not all three, are but Bodos in disguise. I look upon the Rábhá as merely the earliest and most complete converts to Hinduism, who have almost entirely

abandoned the Bodo tongue and customs, and upon the Hájóngs or Hojaí Kácháris of Nowgong, as the next grade in time and degree of conversion, who now very generally affect a horror at being supposed confreres in speech or usages with the [illegible], though really such. Nor have I any doubt, that the Gárós are at least a most closely affiliated race, and no way connected with the monosyllabic-tongued tribes around them.* I do not, however, at present include the Gárós, or Rábhas or Hájóngs among the Bodo, who are now viewed as embracing only the Méches of the west and the Kácháris of the east and south; and, so limited, this race numbers not less than 150 to 200,000 souls. An accurate general census seems out of question except for Assam, but the above enumeration is given as an approximate result of several statements obligingly supplied to me by Mr. Kellner, Mr. Scott, Dr. Campbell, and that enlightened traveller Permanand Ácharya. Thus the Bodo race extends from Tipperah and the country of the Kúkis on the south-east, to Morung and the country of the Kíchaks to the north-west, circling round the valley of Assam by the *course of the Dhansri,* en route to the north, though Major Jenkins assures me that Bodos may be found even east of that river in the Assam valley. The latitude and longitude of the Bodo country are the same with those of the Kocch country, to speak without any affectation of a precision the subject does not admit of, and thus we may say the Bodo extend from 25 to 27 north latitude and from 88 to 93½ east longitude; and that the Dhimáls are confined to the most westerly part of this wide range of country, or that portion lying between the Konki and the Dhorla. My personal communications with these tribes were chiefly with those still found in all their primitive unsophistication on the banks of the Méchi, and from much intercourse with these, during four months, I conclude that neither people have any authentic ancient traditions. Nevertheless the ancient connexion of the Dhimáls with the west, and of the Bodo with the east, [illegible] of

* See Note at page 142.

north Bengal, is vouched by the facts, that a tract of country lying between the Konki and the Mahananda is still called Dhimáli; and a still larger tract situated between the great bend of the Brahmaputra and the Gáró hills is yet called Méchpárá. The close connexion of the Bodo with Kámrúp, is further confirmed by the facts of the mass of the people being still found there, though under the name of Kachári, and by the intimate affinity of the Bodo speech and customs with those of the Gárós. The so called Káchár Rajah is a new man and alien to the Bodo race, and so is the mass of the people of Káchár. But Túlarám is a Bodo; and the late Rajah of Karaibári another; and the Kalang dwár chief a third; and among the Lords marchers of the southern confines of Assam, others might once, if not still, be found; for when the keeping of the northern marches (towards Bhutan) was entrusted to the Kocch race, that of the southern dwárs or doors (towards Gáró and Nágá land) was committed to the Bodo tribe, that is, to its chiefs. It would not appear that any chief of Dhimál race now exists: but the scattered remnant of this race assure me that they once had chiefs when they dwelt as a united people in Morung, on the banks of the Kaval (Kamla) whence they removed to the Téngwá, and ultimately to and across the Konki, 60 years ago, in order to escape from Górkhali oppression. Of the few lately extant chiefs of Bodo race, the Karaibári Rajah's estate is transferred to the stranger, and the Kalang and Tularam chiefships are shorn of much of their "fair proportions." But in the days of Hajo, the Kocch founder, as well as in those of some of his more prudent successors, the Bodo seem to have had great political consequence, and if Hajos' descendants had steadily adhered to the wise maxims of their ancestor, their power might longer and more effectually have defied its enemies, whereas most of the Kocch Rajahs followed the illiberal Arian maxims of Viswa Sinh, and thus the Bodo were driven back upon their beloved forests, retreats which, speaking generally, neither they, nor the

Dhimáls, have since quitted, save in Assam. I proceed now to the consideration of the status, creed and customs of the Bodo and Dhimál. Upon these points the two people have so much in common that though I have myself gone through each particular separately in regard to each people, I shall spare the patience of my readers by aggregating what is common, and separating only what is particular, to the Bódó and Dhimál.

Condition. The condition or status of the Bodo and Dhimál people is that of erratic cultivators of the wilds. For ages transcending memory or tradition, they have passed beyond the savage or hunter state, and the nomadic or herdsman's estate, and have advanced to the third or agricultural grade of social progress, but so as to indicate a not intirely broken connexion with the precedent condition of things; for, though cultivators, all and exclusively, they are nomadic cultivators, so little connected with any one spot that neither the Bodo nor Dhimál language possesses a name for village!* Though dwelling in those wilds, wherein the people of the plains (Ahírs and Gwállas) periodically graze immense numbers of buffaloes and cows, they have no large herds or flocks of their own, to induce them to wander; but, as agriculturists little versed in artificial renovative processes, they find in the exhaustion of the worked soil a necessity, or in the high productiveness of the new, a temptation, to perpetural movement. They never cultivate the same field beyond the second year, or remain in the same village beyond the fourth to sixth year. After the lapse of 4 or 5 years they frequently return to their old fields and resume their cultivation if in the interim the jungle has grown well, and they have not been anticipated by others, for there is no pretence of appropriation other than possessory, and if, therefore, another party have preceded them, or, if the slow growth of the jungle give no sufficient promise of a good stratum of ashes for the land when cleared by fire, they move on to another site, new or old. If old, they resume the identical fields they tilled before, but never the old houses or site of the old village, that

being deemed unlucky. In general, however, they prefer new land to old, and having still abundance of unbroken forest around them, they are in constant movement, more especially as, should they find a new spot prove unfertile, they decamp after the first harvest is got in.* They are all in the condition of subjects (of Népál, Sikim, Bhútán or Britain) having no property whatever in the soil they till, and discharging their dues to the Government they live under (Sikim, for example) 1st, by the annual payment of one rupee per agricultural implement, for as much land as they can cultivate therewith, (there is no land measure ;) 2nd, by a corvée or tribute of labour for the sovereign and for his local representative. They calculate that they can raise 30 to 40 rupees worth of agricultural produce with one agricultural implement, so that the land tax is very light; and the corvée is more irksome than oppressive. It requires them, on the Rajah's behalf, to quit their homes for 3 or 4 days, thrice a year, in order to carry burdens for him into the hills, whenever he has goods coming from the plains; but, on the representative's behalf, to work only on the spot. Four times a year they must help to till his fields; also to build or repair his dwelling-house; to supply him with fuel and plates (leaves) whenever he gives a feast; and, lastly, they must pay him one seer of cotton each year, for every cotton field they have. Very similar is the condition, in regard to taxation, of the Bodo and Dhimáls, under the Nepal and Bhútán Governments. Under the British, the permanent cultivators of the open lands of Kámrúp are subject to the usual burdens, incidental to our rule, which they discharge with ease, owing to their industrious and orderly habits. Major Jenkins gives them the highest character, observing that—"they are a remarkably fine peasantry and have very superior cultivation of the permanent kind."

* Such are the primitive habits, still in use from the Konki to the Monás, and which are most worthy of study and record, as being primitive and as being common to two people, the Bodo and Dhimál, though abandoned by the Kámrúpian and most numerous branch of the Bodo.

This is abundant proof of the docility of the Bodo, and strong presumptive evidence that their erratic habits and adhesion to the wilds, elsewhere, are the result of oppression, at least as much as of the bias of pristine custom. But, as the Kámrúpian Bodo have abandoned with their erratic propensities, a deal of whatever is most characteristics of them as a distinct race, I resume the delineation of them and of the Dhimáls, as still found in primitive simplicity between Bijni and Mórang. There they are migratory cultivators of a soil in which they claim no sort of right, proprietory or possessory, but which they are allowed to till upon the easy terms of a quit-rent and labour tax, because none others will or can enter their malaria-guarded limits. There is no separate calling of herdsman or shepherd, or tradesman or shop-keeper, or manufacturer or handicraft, alien or native, in these primitive societies which admit no strangers among them, though they live on perfectly amicable terms with their neighbours, and thus can always procure, by purchase or barter, the very few things which they require and do not produce themselves. To a person accustomed to the constitution of social bodies in India, whether Arian or Tamulian, it must seem nearly impossible, that communities could exist without smiths, and carpenters, and potters, and curriers, and weavers, not to mention barbers. Yet of these helot craftsmen, whose existence forms so striking a feature of all Indian societies, and whose origin and status so much need* illustra-

* When we consider the indispensableness of the services of these craftsmen, it is remarkable that they should have continued to the present day, in a helot or out-caste state, not only among the Arians but even among the Tamulians, not only in the plains but in the mountains. My belief is, that most of the Tamulians on the Arian conquest, retired to the mountains and jungles, and that those who remained were reduced to helotism and became the artizans of Arian Society, such as we now see them. Ages afterwards some of them passed into the fastnesses and wilds occupied by their Tamulian brethren, in freedom, and fierce defiance, for the most part, of their Arian enemies. These immigrants are the recent helot craftsmen of the Gónds, Khónds and Kóls, such as we now see them. Tamulians in origin like the masters they serve but from whom they fail to obtain better treatment than from the Arians. No common tie is recognised; and ages of freedom and of servitude have left no common trait of character.

tion, there is no trace among the Bodo or Dhimáls, though they live apart from all others, like the Khónds, Gónds and Kóls, who *have* these aliens among them; and necessarily so, for their inaccessible position and predacious propensities, would otherwise too often cut them off from all aid of craftsmen, whereas the Bodo and Dhimál, who dwell upon the plains, and on peaceful equitable terms with their neighbours, can always command such services, or rather their products in the markets. The Bodo and Dhimáls have no buffaloes, few cows, no sheep, a good many goats, abundance of swine and poultry, some pigeons and ducks. They have no need, therefore, of separate herdsmen, unless it were swine herds, and these might be very useful in feeding their large store of pigs in the forest. But they have no such vocation among them, each family tending its own stock of animals, which is entirely consumed by that family, and no part thereof sold, though the proximate hill-men would gladly purchase pigs from them. But they love not trade nor barter further than is needful, and their need is confined to obtaining (besides rice) a few earthen and metallic culinary utensils, still fewer agricultural implements of iron, and some simple ornaments for their women—all which are readily obtained at the Kocch marts in exchange for the surplus cotton and oil seed of their efficient agriculture. Each man builds and furnishes his own house, makes the wooden implements he requires, and is his own barber, or his neighbour for him, and he for his neighbour. He uses no leather and he makes basketry for himself and family, whilst his wife spins, weaves and dyes the clothes of the family, and brews the beer which all members of it freely consume. Thus, all manufactures are domestic, and all arts. The Bodo and Dhimáls are generally averse from taking service with, or doing work for, strangers, whether as soldiers, menials or carriers, though there are a few soldiers and servants at Dorjiling belonging to the Bodo race, who conduct themselves well in their respective capacities. Among their own communities there are neither

servants nor slaves, nor aliens of any kind; and, whilst their circumstances tend to perpetuate equality of means, neither their traditions, their religion nor their usages sanction any artificial distinctions of rank. Though they have no idea of a common tie of blood, yet there are no diverse septs, clans or tribes, among them, nor yet any castes; so that all Bodo and all Dhimáls are equal—absolutely so in right or law—wonderfully so in fact. Nor is this equality the dead level of abject want. On the contrary, the Bodo and Dhimáls are exceedingly well-fed, and very comfortably clothed and housed; and so soon as you know them—for they are very shy of strangers—their voices, looks and conduct all proclaim the absence of that grovelling fear and cunning which so shock one in one's intercourse with the people of Bengal, and the mass of whom are much worse fed, and distinctly worse clothed and housed, than either Bodo or Dhimáls.

Laws. It having been already stated, that these people are, and have been, for ages, in the condition of subjects of foreign Governments, I need hardly observe that they have no *public laws* or polity whatever, nor even any traces of that village economy which so pre-eminently distinguishes Indian-Arian societies. Their habits are too simple and migratory to allow of the existence of the village system, with its train of hereditary functionaries and craftsmen. They dwell in the forest in little communities, consisting of from 10 to 40 houses, which are perpetually shifting from place to place. Each of these communities is, however, under a head called Grà by themselves, Mondol by their neighbours. To the foreign Government they live under, their Grà is responsible for the revenue assessed which he pays periodically to the Rajah's representative—the Choudri—in cowries or rupees, the only currency. He has no scribe, nor keeps any accounts, his simple explanations to the Choudri being verbal. To the Choudri he is answerable, likewise, for the keeping of the peace and for the arrest of criminals: but crimes of a deeper dye are almost unknown,

and breaches of the peace, very rare. Should a murder or robbery occur the Choudri would take cognizance of it, assisted by 3 or 4 proximate heads and elders of villages, and report to the Rajah, from whom alone in such cases, a decision could issue. With regard to his own community, the head of the village has a general authority of voluntary rather than coercive origin, and which, in cases of the least perplexity is shared with the heads or elders of two or three neighbouring villages. Those who offend against the customs of the Bódó or Dhimál, that is, their own customs, are admonished, fined, or excommunicated, according to the degree of the offence, the village priest being called in, perchance, to give a higher sanction to the award. The same Jury-like tribunal, seems to have almost exclusive cognizance of *civil law*, or the usages of each people in regard to inheritance, adoption, divorce, &c. Marriage is rather a contract than a rite, and, as such, is dissoluble at the will of either party; and if the divorce be occasioned by the wife's infidelity, the price paid for her to her parents, must be refunded by them. Dower is not in use, and women, in general, are deemed incapable of holding or transmitting property. All the sons get equal shares, nor is there any nice distinction of sons by marriage, adoption or concubinage. Adoption is common and creditable, even if there be one son of wedlock: concubinage is rare and discreditable. Daughters have no inheritance nor dower: but if their parents be rich and give them marriage presents, such are held to be their own, and will be retained by them in the event of divorce. Neither Bodo nor Dhimál can marry beyond the limits of his own people, and if he do, he is severely fined. Within those limits only, two or three of the closest natural ties are deemed a bar to marriage. In the event of divorce, the children belong to the father or the sons to the father and the daughters to the mother. If the husband take the adulterer in the fact, he may beat him and likewise the wife; but no more;* and thereafter,

* Among the Parbattias of Nepal the wronged husband may, nay must, slay the adulterer.

if he please, he may put his wife away, when she and the adulterer will continue to abide together as man and wife, without scandal, but without marriage rite; or, if the husband please, he may pardon her and frequently does so, should the offence have been the first, and committed with one of the tribe and not with an alien. Chastity is prized in man and woman, married and unmarried; and, as a necessary consequence, women are esteemed and respected, and divorce and separation rare, notwithstanding the bad footing upon which the custom or law of these nations sets the nuptial union. Siphilis is absolutely unknown among the Bodo and Dhimál,—a fact that speaks volumes, and one that renders it scarcely necessary to add, that any class of women, devoted to unchastity, is a thing for which their languages have no name, and their manners, no place. Filial piety is not a marked feature in their character, nor perhaps the want of it. Sons, on marriage, quit the parental roof, and sometimes, previously: but it is deemed shameful to leave old parents entirely alone, and the last of the sons, who by his departure, does so, is liable to fine as well as disinheritance. Infanticide is utterly unknown, with every savage rite allied to it, such as human sacrifice, self-immolation and others, too frequent among rude people. Daughters, on the contrary, are cherished, and deemed a source of wealth, not poverty, for every man must buy his wife with coin or labour, and 'tis very seldom that the price comes to be redemanded by the wronged and unforgiving husband. There is no bar to remarriage, and satti is a rite held in abhorrence.

Of *learning and letters* the Bódó and Dhimáls are totally devoid, and always have been so. The numerals of the cardinal scale are only seven in the Bodo tongue, ten in the Dhimál, and they have no ordinals at all. Beyond 7 or 10 they count by the Hindu ways of fours and of scores, and in this manner they can reckon to 200. Very few of the Bodo or Dhimáls have learnt to write the neighbouring Prákrits, but many can converse in them, particularly in the corrupt Bengáli prevailing

from the Kosi to the Brahmapútra. To the segregated manner of life of the Bodo and Dhimáls, and to the practice of both people of marrying only within the pale of their own folk, I ascribe the present purity of their languages.

Religion.—The religion of the Bodo and Dhimáls, is distinguished, like their manners and customs, by the absence of every thing that is shocking, ridiculous, or incommodious. It lends no sanction to barbarous rites, nor does it hamper the commerce of life with tedious inane ceremonial observances. It takes less cognizance than it might advantageously do of those great sacraments of humanity, baptism, marriage, and sepulture, withholding all sanction from the first, and lending to the other two, especially marriage, a less *decided* sanction than the interests of society demand. The deplorable impediments to the business of society, occasioned by the Hindu (Arian) religion, are two well known to call for specification. But even some of the Tamulians are pestered with usages under the guise of religion, which are alike injurious to health and convenience,* or are pregnant with cruelty.† From all such crimes and mischiefs the religion of the Bodo and Dhimáls is wholly free. With the most striking events or dearest ties of life it meddles little directly, confining itself almost exclusively to the propitiation of the superior powers by offerings and sacrifices. A Bodo or Dhimál is born, is named, is weaned, is invested with the toga virilis, without any intervention of his priest, who is summoned to marriages and funerals chiefly, if not solely, to perform the preliminary sacrifice, which is indispensable to consecrate a feast, for no Bodo or Dhimál will touch flesh the blood of which has not been offered to the gods; and, flesh constitutes a goodly proportion of the material of those feasts which solemnise funerals and weddings alike. The office of the priesthood is not an indefeasible right vested in a caste,

* Khasias. Robinson's Assam, p. 413 and Buchanan's Reports, vol III. p.

† Gárós. Elliott. Asiatic Researches III. 29. Khónds. Macpherson's Reports and Taylor's Account, vide Madras Journal, No. 16, and Calcutta Review, No. IX.

nor is the profession at all exclusive. The priests are native Bodo or Dhimál, no way distinguished from the rest of the community, either before or after induction. Occasionally the son will succeed the father in this office, but rarely; and whoever chooses to qualify himself, may become a priest, and may give up the profession whenever he sees fit. More than this, the Elders of the people may and do participate the functions of the priesthood, and even exercise them alone, so that it is not improbable, thēre was a time when the civil heads of the community were likewise its ecclesiastical directors. This imperfect constitution of the clerical office has, probably, proved, upon the whole, a great blessing to these people by saving them from the trammels of *all* refined Paganism, (Egyptian, Classic, Indian) though it has had the necessary ill effect of keeping their religious ideas in a state of extreme vagueness. I am not inclined to consider "the natural man" as a savage; and I have no hesitation in calling the religion of the amiable Bodo and Dhimáls, the religion of Nature, or rather, the natural religion of Man. It consists, clearly enough, of the worship of the most striking and influential of sensible objects—of the "starry host," and of the terrene elements—with a vague but impressive reference of the *powers* displayed by these sensible objects to an immaterial or moral source, unknown indeed, but still adored as Divine, and even as a divine Unity.* It is true that these latter conceptions are too vague to be denominated, strictly speaking, ideas, proper to these people, much less, positive tenets of their creed; and hence their languages have no word for God, for soul, for heaven, for hell, for sin, for piety, for prayer, for repentance. It is true that their gods are many, and are all void of definite moral attributes (save when their own meaner passions of vanity and anger and grief are occasionally ascribed to them). But still, in the pre-eminence assigned, however vaguely, to one (or two) of these gods, we

* I refer the caviller to Pope's universal prayer and to that famous fane of antiquity dedicated to the unknown God.

cannot deny to these simple-minded races the germ of a *feeling* of God's unity; and when they appeal to Him as the avenger of perjury, the sanctioner of an oath—we must acknowledge, that the moral sentiments of their own nature irresistibly impel them to ascribe like sentiments to the godhead. Now, in every serious matter of dispute that cannot be decided by testimony, usually so called, oaths and ordeals are had recourse to—and both, as substitutes for, not confirmatives of, evidence, according to the ancient Jewish (nay, universal) notions on this head. But, oaths and ordeals are appeals to the moral nature of the Divinity: nor can it be denied that, though the practical religion of the Bodo and Dhimáls consists of idle offerings and sacrifices to trivial deities, yet that supplications for protection from danger, and thanksgivings, when it is over, accompany these offerings and these sacrifices, forming a part, how inconsiderable soever, of the religious rites of the people, as conducted by the priesthood. The priests, *or* the elders, superintend the administration of oaths and of ordeals: the priests *alone* direct and conduct those high festivals, which thrice a year are celebrated in honour of the Elemental gods, and once a year, in honour of the household divinities; as likewise, those occasional acts of worship, which originate with more or less diffused, or individual, calamity. The calamities to which the Bodo and Dhimál stand most exposed, are small-pox and cholera, which sorely afflict them; and drought, blight, and the ravages of wild elephants and rhinoceroses, from which their crops suffer not less. Diseases are considered to arise entirely from preternatural agency, and hence there are no medical men but a regular class of exorcists, who are a branch of the priesthood, and whose mode of relieving the possessed or sick will be described presently. They are called Ojhá and are the sole physicians. Small-pox is the direst scourge of the Bodo and Dhimáls; next cholera (since 1818); next itch; then diseases of the intestines as diarrhœa and dysentery; then fever; then goitre; diseases of the liver and lungs are very rare; and siphi-

lis is unknown. The Bodo and Dhimál, though healthy races, are not long-lived nor prolific. Grey hairs are less common than in the hills or plains: 60 is deemed a great age: a family of 8 or 9 living children is hardly known: 5 or 6 alive is nearly the maximum; and 2 to 4 the mean. The hazards and the importance of agriculture to the Bódó and Dhimál, are sufficiently indicated by their creed, the three chief festivals of which have almost exclusive reference thereto. Great as are the ravages committed on the crops by insects and wild animals, drought seems to be dreaded still more than either, so that among all the numerous gods Jupiter pluvius, as typed by the rivers, commands a reverence, second to none with the Dhimáls, second to one or two only with the Bodo. *All* the rivers between the Cósi and the Torsha are chief divinities of the Dhimáls—all those between the Konki and the Bar nadi, prime deities of the Bódó. Fire, however, indispensible agriculturally for the clearing of the forest, is by no means equally reverenced; nor the earth, which yields all; nor the noble forest, so cherished and so many ways indispensable; nor the mountains whence come these very rivers; nor even the sun and moon, which alone of the starry hosts are worshipped at all. All these deities are worshipped devoutly indeed, but none with such earnestness as the rivers: and yet the rivers flow too low to allow of their waters being turned to irrigation, so that it is as an index of copious rains, upon which exclusively Bodo and Dhimál crops are dependant, that the rivers are entitled to this reverence, though crossing as they do *so* frequently and *so* directly the route of communication through the country of these tribes, 'tis no wonder that they have unusually commanded attention. When I first obtained lists of the Bodo and Dhimál divinities, at once so numerous and so devoid of attributes, I was exceedingly perplexed what to make of these gods, how to render them at all intelligible to myself or others. But one key to the enigma was soon found in the Hindu pantheon—another in the best frontier maps, especially those of Rennell,

where the rivers proved to be so many Dii majores. A third class of gods, and a very important and characteristic one, in regard to the Bodo more particularly, remained, however, for solution. These, following the people themselves, I have denominated the 'household gods,' because their worship is conducted *inter parietes*. 'National,' however, were the fitter term, for these are the original deities of the whole people, and though their worship be conducted at home, or in each house the whole neighbourhood participates through the medium of the accompanying sacrifice and feast, and reciprocally at every householder's of the village once a year in solemn pomp, and more frequently and quietly as occasion may require. Not to mention that these deities likewise share with the elemental gods the high triennial festivals above adverted to; for how ample soever the Bodo or Dhimál pantheon, their practical religion is as simple as their manners, and they dispose of their superfluous divinities by adoring them all in the lump! A good many of the household or national divinities of the Bodo are elemental gods, chiefly rivers. Báthó, however, the chief god of the Bodo, is not an elemental god: but he is clearly and indisputably identifiable with *something tangible*, viz. the Síj or Euphorbia; though why that useless and even exotic plant should have been thus selected to type the godhead, I have failed to ascertain. Mainou or Mainong is the wife of Báthó, and equally revered with him: more I cannot learn of her. The supreme gods of the Dhimáls are usually termed Waráng-Béráng, that is, the old ones, or father and mother of the gods. They, likewise, are a wedded pair, whose proper names are, respectively, Pochima and Timai vel Timáng, of whom the latter is undoubtedly the Tishta river; and the former, I believe, the river Dhorla. The Bodo and Dhimáls have neither temple nor idol; and altogether their religion belongs to the same primitive era with their habits and manners, is void of offence or scandal, and if any judgment may be made of it from the manners and character of its professors, is not without beneficial influences.

I proceed now to some details upon this point, in which it will be necessary sometimes to speak separately, of the Bodo and Dhimál religions, though so little essentially distinct. This general correspondence extends not merely to the entire substance and character of the religion, properly so called, of each people, but to all minor points connected therewith: for example, both people have but a vague notion of the existence or functions of those Dii minores called Genii, Fauns, Satyrs and Sylvans by the classic ancients, and Fairies, Sprites, Gnomes, Ogres, &c. by our Gothic or Teutonic ancestors. Neither people is infested with the Gothic bugbear of ghosts, or with the Gothic and classic follies of magic, sorcery, divining, omens, auspices, astrology or fortune-telling. On the other hand, both Bodo and Dhimál alike and devoutly believe in witchcraft, of which they entertain a deep dread, and likewise in the influence of the evil eye, though much less dreaded than witchcraft. Omens are very slightly, if at all, heeded by either.

The chief deities of the

Bodo	and	*Dhimáls.*
Báthó, chief god. Euphorbia or Sij plant.	The household or National gods or Nooni Madai.	Pochima, mas. father of the gods, the river Dhorla?
Mainou or Báthó Búrói, } wife of above.		Timai vel Timang, } fœm. mother of the gods: the Tishta river.
Agráng, male, relative of above pair.		Lákhim, fœm. sister of Timai with some: Mahanada?
Khárgi, male.		Chímá, fœm. sister of Timai: the Kosi river.
Ablákhúngar, male.		Konokchiri, fœm. feeder of Konki river.
Khoïlá, male, river?		Kangkai, fœm. river Konki.
Manáshó, female. River Monás or Bonás.		Ménchi, fœm. river Méchi.
Brálí, male, river? styled Brai or the ancient.		Sonási, mas. the Soran river.
Búli, female, river? styled the ancient or Búrói.		Bonási, mas. the Boás or Doás.
Khandaira, male, a Rajah.		Dhúlpi, mas. the Dúbélly river.
Jamau, male, Yama of Hindus.		Danto, mas. styled the old.
Kóngar or Góngar, } male, Bhutanese Deity.		Chádúng, mas. styled Rajah, son of Timai.
Jishing, Mishing, } males.		Aphoï, mas. Rajah, son of Timai.
		Biphoï, ditto ditto ditto.
		Aphún, ditto ditto ditto.

The Doïni madai or River Deities:

Dhórlabrai, mas. river, husband of Tishta.
Dúdkosi, female, river.
Tishta, ditto, ditto.
Kangkai, ditto, ditto.
Ménchi, male, river.
Torsha, ditto, ditto.
Jórdaga, ditto, ditto: the Jerdeckér R.
Bálakhúngar, ditto ditto: the Bálásan.
Máhámáyá, female. River Mahananda.
Dóïmá, Bráhmaputra. fœm. Mater magna.

Sons of Tishta:
Chádúng.
Gédúng.
Brai Bhandári.
Jholou Bhandári.
Káthá, male, a Rajah.
Dipkhúngar.
Phorou khúngar.

Shyánmadai, the sun, } males, brothers.
Nokhábírmadai, the moon, }

Hámadai, the Earth, fœm.
Wátmadai, Fire, mas.

The Hájóni, Hágráni or forest gods:

Hájó, Rajah, mas.
Ujan, ditto ditto.
Bháti, ditto ditto.
Phúlibar, mas.
Malibar, mas.
Súkra brai, mas. } styled the old like several others.
Súkra baróï, fœm. }
Dhonkúvir, mas. } Hindu god of wealth.
Káthákúvir, mas. }

The Jaman Madai or Dii minores:

Khúmla brai, } males all. The Kamla river as mas. et fœm.
Khúmlabúróï, }
Kh// ti búr, } The Champamati river.
Chomkhábír, }
Dhon bír, }

Súnókhi, } fœm. omnes. The Soran river.
Búnókhi, }
Anari, } The Boás river.
Banari, }

Káphún, ditto ditto ditto.
Báphún, ditto ditto ditto.
Shúti, ditto ditto ditto.
Rong, mas.
Aika, mas. et fœm. styled the old.
Tairúng, } males, sons of Biphoi.
Túïrúng, }

Hili mahadóï, } Females all; wives of the 7 sons of Timai above given: Apparently Hindu Deities, newly named, or rather renamed by the Dhimáls.
Khúnchi mahadóï, }
Khili mahadóï, }
Airi mahadóï, }
Bírti mahadóï, }
Nílo mahadóï, }
Kálo mahadóï, }

Bélá, mas. the Sun.
Táli, fœm. the Moon.
Bhanóï, fœm. the Earth.
Singko Dír, the forest gods.
Rá ko Dír, the mountain gods.
Chambochiri, fœm. the Champamati river.
Dávai chiri, fœm. river ?
Phúl chiri, ditto ditto.
Rávai chiri, ditto ditto.

Jívhánté, } males, styled the young, whánté; husbands of above Chiris.
Báwhánté, }
Ráwhánté, }

Nitti, } Dii minores, male and female of each name, equivalent to the Bodo Jaman.
Achár, }
Bibhar, }

Dáta, } Preside over nuptials.
Bídáta, }

Extra list of the Pantheon of the Bodos, of Assam and Kámrúp.

Siju Gohain,*	Same as Báthó.
Sásúng,	Male, great and malignant.
Róng chiklau, Róng madai, Bor gám, Sor gám, Pát bir,	Spirits attendant on Sásúng, propitiated on occasions of sickness, death or other calamity.
Hap búsa,	
Hap búsi,	
Ranga tékla, Boja tékla, Mojáng Mojáng, Jang khalap, Jang khilip, Cháta bír, Matho bír,	Spirits attendant on the god Hapbúsa and goddess Hapbúsi. Goats and fowls sacrificed to them.
Khona khoni, Match langkhar, Jang khana, Jang khani,	Dii minores, get fowls or eggs only in sacrifice.
Búra Gorung,	Same as BúrhaGosain of the Kóch.
Khola Gorung,	Attendant spirit on last.
Raj phúsarú,	Male, a Penate.
Agráng kólia,	Agrang of prior list.
Khandab, Jol khúnjara, Jol khúnjari,	Fluviatile deities, malignant. Pigeons sacrificed to them.
Áyá, or Ái,†	Adopted Hindú gods. Kámakhya.
Maknar,	Lakshmi.
Jomon,	Yama.
Jal kúvír, Thal kúvír, Dhon kúvír,	Kúvír, Indian Pluto.

* Gohain is a mere corruption of the Prakrit Gosain, the Supreme; Siju is the Sij vel Euphorbia, type of Batho.

† Unde Ai húnó, the great festival, presently to be described.

I know not that I can add any thing worth preserving to the foregone list of the deities of the Bodo and Dhimál save what will fall more appropriately under the head of rites and ceremonies. The list might have been considerably enlarged, but chiefly by importations from the Hindu Pantheon ; and as these consist of mere names, it seems sufficient to observe, once for all, that the Bodo and Dhimal have latterly adopted a good many of the Hindu goddesses, particularly the various forms of Dúrga or Káli, but without any of the rites appropriate to her worship, or even any images of her. The deities of the Bodo and Dhimál are divided into males and females, old and young ; and the latter distinction is material as indicating the relative rank and consideration of the gods : the ancient or venerable (Brai-Baroï in Bódó, Waráng-Béráng in Dhimál, according to the sex) are the Dii majores ; the young (Khún-gar vel Jholou in Bodo, Whánté in Dhimál), are the Dii minores. It will be noticed that several of the deities bear the title of Rájah ; and, as one of these (Hájó) is a known historic person, it seems probable that this portion of the Bodo and Dhimál pantheon exemplifies the classic and Hindu practice of deifying the mortal benefactors of mankind—in a word, apotheosis, or hero worship. Madai, in Bodo, is a general term, equivalent to Deity, Divinity : Dír and Grám, are correspondent terms in Dhimál.

Rites and ceremonies.—The rites of the Bodo and Dhimál religions are entirely similar and consist of offerings, sacrifices and prayers. The prayers are few and simple, when stript of their mummery ; and necessarily so, being committed solely to the memories of a non-hereditary and very trivially instructed and mutable priesthood. They consist of invocations of protection for the people and their crops and domestic animals ; of deprecations of wrath when sickness, murrain, drought, blight, or the ravages of wild animals, prevail ; and thanksgivings when the crops are safely housed, or recent troubles are passed. The offerings consist of milk, honey, parched rice, eggs, flowers,

fruits, and red lead or cochineal: the sacrifices of hogs, goats, fowls, ducks, and pigeons—most commonly hogs and fowls. Sacrifices are deemed more worthy than offerings, so that all the higher deities, without reference to their supposed benevolence or malevolence of nature, receive sacrifices—all the lesser deities, offerings only. Libations of fermented liquor always accompany sacrifice—*because*, to confess the whole truth, sacrifice and feast are commutable words, and feasts need to be crowned by copious potations! Malevolence appears to be attributed to very few of the gods, though of course all will resent neglect; but, in general, their natures are deemed benevolent; and hence the absence of all savage or cruel rites. All diseases, however, are ascribed to supernatural agency. The sick man is supposed to be possessed by one of the deities, who racks him with pains as a punishment for impiety or neglect of the god in question. Hence, not the mediciner, but the exorcist is summoned to the sickman's aid. The exorcist is called both by the Bodo and Dhimáls Ojhá, and he operates as follows. Thirteen leaves each with a few grains of rice upon it are placed by the exorcist in a segment of a circle before him to represent the deities. The Ojhá, squatting on his hams before the leaves causes a pendulum attached to his thumb by a string to vibrate before them, repeating invocations the while. The god who has possessed the sick man, is indicated by the exclusive vibration of the pendulum towards his representative leaf, which is then taken apart, and the god in question is asked, what sacrifice he requires? a buffalo, a hog, a fowl, or a duck to spare the sufferer. He answers (the Ojhá best knows how!) a hog; and it is forthwith vowed by the sick man and promised by the exorcist, but only paid when the former has recovered. On recovery the animal is sacrificed, and its blood offered to the offended deity. I witnessed this ceremony myself among the Dhimáls on which occasion the thirteen deities invoked were Póchima or Waráng, Timai or Béráng, Lákhim, Konoksiri, Ménchi, Chímá, Danto, Chádúng, Aphóï,

Biphői, Andhéman (Aphún), Tátopátia (Báphún) and Shúti. A Bodo exorcist would proceed precisely in the same manner, the only difference in the ceremony being the invocation of the Bodo gods instead of the Dhimál ones.

The *great festivals* of the year are three or four. The first is held in December-January, when the cotton crop is ready. It is called Shúrkhar by the Bodo, Haréjata by the Dhimáls. The second is held in February-March. It is named Wága-léné by the Bodo, who alone observe it. The Bodo name for the third, which is celebrated in July-August, when the rice comes into ear, is Phúlthépno. The Dhimáls call it Gávi púja. The fourth great festival is held in October, and is named Ai húnó by the Bodo—Pochima páká by the Dhimáls. The three first of these festivals are consecrated to the elemental gods and to the interests of agriculture. They are celebrated abroad, not at home, (generally on the banks of ariver) whence attendance on them is called Hagrou húdong or madai húdong, 'going forth to worship' in contradistinction to the style of the 4th great festival, which is devoted to the household gods and is celebrated at home. The Wágaléno or bamboo festival of the Bodo I witnessed in the spring of this year, and will describe it as a sample of the whole. Proceeding from Siligori to Pankhabárí with Dr. Campbell, we came upon a party of Bodo in the bed of the river, within the Saul forest, or rather, were drawn off the road by the noise they made. It was a sort of chorus of a few syllables, solemnly and musically incanted, which, on reaching the spot, was found to be uttered by thirteen Bodo men, who were drawn up in a circle facing inwards, and each carrying a lofty bamboo pole decked with several tiers of wearing apparel and crowned with a Chour or Yakstail. Within the circle were three men, one of whom with an instrument like this (⊥⊥) in his hands danced to the music, waving his weapon downwards on one side and so over the head, and then downwards on the other side and again over the head. He moved round the margin of the circle in the centre of

which stood two others, one a Deóshi or priest, and the other an attendant or servitor called Phantwál. The priest, clothed in red cotton but not tonsured or otherwise distinguished from the rest of the party, muttered an invocation whereof the burden or chorus was taken up by the thirteen forming the ring above noticed. The servitor had a water pot in one hand and a brush in the other, and from time to time, as the rite proceeded, this person moved out of the circle to sprinkle with the holywater another actor in this strange ceremony and a principal one too. This is the Déódá or the possessed who when filled with the god answers by inspiration to the questions of the priest as to the prospects of the coming season. When we first discerned him, he was sitting on the ground panting, and rolling his eyes so significantly that I at once conjectured his function. Shortly afterwards, the rite still proceeding, the Déódá got up, entered the circle and commenced dancing with the rest, but more wildly. He held a short staff in his hand, with which, from time to time he struck the bedizened poles, one by one, and lowering it as he struck. The chief dancer with the odd-shaped instrument waxed more and more vehement in his dance; the inspired grew more and more maniacal; the music more and more rapid; the incantation more and more solemn and earnest; till at last amid a general lowering of the heads of the decked bamboo poles, so that they met and formed a canopy over him, the Déódá went off in an affected fit, and the ceremony closed without any revelation—a circumstance which must be ascribed to the presence of the sceptical strangers; for it is faith alone that worketh miracles and only among and for the faithful. This ceremony is performed annually by the Rajah of Sikim's orders, or rather with his sanction of the usages of his subjects; is addressed to the sun, the moon, the elemental gods and, above all, to the rivers; and is designed to ensure health and plenty in the coming year, as well as to ascertain, beforehand, its promise or prospect through the revelations of the Déódá. With regard to the festival sacred to the

national or homebred (noöni) gods, called Aihunö by the Bodo and Pochima páká by the Dhimáls, it is to be observed that the rite, like the separate class of deities adored thereby, is more distinctively Bodo than Dhimál. With both people the pre-eminence of water among the elements is conspicuous: but, whereas the river gods of the Dhimáls have nearly absorbed all the rest, elementary or other, the household gods of the Bodo stand conspicuously distinguished from the fluviatile deities. The Pochima and Timang of the Dhimáls are one or both rivers: the Batho and Mainang of the Bodo are neither of them rivers, and their interparietal rites are as clearly distinguished from the rites performed abroad to the fluviatile and other elemental gods. However, the rites of Báthó and Mainou are *participated* by deites of elementary and watery nature, and, on the other hand, the Dhimáls assert that Póchima and Timai have a two-fold character, one of river gods (Dhorla and Tishta), and one of supreme gods; and that they are adored, separately, in these two characters, the Pochima páká or home rite of October, being appropriated to them in the latter capacity or that of supreme gods. I have not witnessed the Póchima páká, and therefore speak with hesitation. The Ai húnó is performed as follows. The friends and family being assembled, including as many persons as the master of the house can afford to feast, the Déóshi or priest enters the enclosure or yard of the house, in the centre of which is invariably planted a Síj or Euphorbia, as the representative of Batho who is the family as well as national god of the Bodo. To Báthó thus represented the Déóshi offers prayers, and sacrifices a cock. He then proceeds into the house, adores Mainou and sacrifices to her a hog. Next, the priest, the family and all the friends proceed to some convenient and pleasant spot in the vicinity, previously selected, and at which a little temporary shed has been erected as an altar, and there, with due ceremonies, another hog is sacrificed to Agráng, a he-goat to Manásho and to Búli, and a fowl, duck or pigeon (black, red, or white, according to

the special and well known taste of each god) to each of the remaining nine of the Noöni madai. The blood of the sacrifice belongs to the gods—the flesh to his worshippers, and these now hold a high feast, at which beer and tobacco are freely used to animate the joyous conclave, but not spirits nor opium, nor hemp. The goddess Mainou is represented in the interior of each house by a bamboo post about 3 feet high, fixed in the ground and surmounted by a small earthen cup filled with rice. Before this symbol is the great annual sacrifice of the hog above noted, performed; and before this, the females of the family, *once* a *month*, make offerings of eggs. For the males, due attention to the four annual festivals is deemed sufficient in prosperous and healthful seasons. But sickness or scarcity always beget special rites and ceremonies, suited to the circumstances of the calamity, and addressed more particularly to the elemental gods, if the calamity be drought or blight or devastations of wild animals—to the household gods, if it be sickness. Hunters, likewise, and fishers, when they go forth to the chase, sacrifice a fowl to the Sylvan gods, to promote their success; and lastly, those who have a petition to prefer to their superiors, conceive that a similar propitiation of Jishim and Mishim, or of the Chiris, will tend to the fulfilment of their requests. And this, I think, is nearly the whole amount of rites and ceremonies, which their religion prescribes to the Bodo and Dhimáls. And anxious as I am fully to illustrate the topic, I will not try the patience of my readers by describing all that variety of black victims and white, of red victims and blue, which each particular deity is alleged to prefer; first, because the subject is intrinsically trifling; and second, because the diverse statements of my informants lead me to suspect, that the matter is optional or discretionary with each individual priest prescribing these minutiæ. I have mentioned the rude symbols proper to Báthó and Mainou. None of the other gods seem to have any at all, though a low line of kneaded clay attached to the Tháli that surrounds the sacred Euphorbia in the yards of the Bodo is

said to stand for the rest of the divinities who, as I have already said, are wont to be worshipped collectively rather than in[illegible]h dually; and thus the sun, the moon and the earth, [illegible] sim- adored by Bodo and by Dhimâl, have no separate rite[illegible] nature included in those appropriated to the elemental god[illegible] well be. craft is universally dreaded by both Bodo and Dhimâl. [illegible]g, so soon of the craft and of its professors, male and female, wi[illegible] wives are in the vocabulary. Witches (Dain and Mhâï) are [illegible] offspring to owe their noxious power to their own wicked stu[illegible]y easy, the aid of preternatural beings. When any person [illegible] from the elders assemble and summon three Ojhás or ex[illegible]ea whose aid and that of a cane freely used, the elders ende[illegible] to extort from the witch a confession of the fact and the motives. By dint of questioning and of beating the witch, is generally brought to confession when he or she is asked to remove the spell, to heal the sufferer, means of propitiating preternatural allies (if their agency be alleged) being at the same time tendered to the witch, who is, however, forthwith expelled the district and put across the next river, with the concurrence of the local authorities. No other sorcery or black art save that of witches is known; nor palmistry, augury, astrology, nor, in a word, any other supposed command of the future than that described in the 'Wá galéno' as the attribute, (for the nonce) of the Déódá or vates. The evil eye causes some alarm to Bodo and to Dhimál who call it mogon nángo and mí nójó respectively, and who cautiously avoid the evil-eyed person, but cannot eject him from the community. The influence of the evil eye is sought to be neutralised by offerings of parched millet and eggs to Khoja Rajah and Mansha Rajah—Dii minores who find no place in my catalogue, ample as it is. Moïsh madai, I am told, likewise claims a place in the Bodo Pantheon, and a distinguised place too, as the protector of this forest-dwelling people, from beasts of prey and especially the tiger.

Priesthood.—The priesthood of the Bodo and Dhimâls is entirely the same, even to the nomenclature, which with both

people expresses the three sorts of clergy by the terms Déóshi, Dhámi and Ojha. The Dhámi (seniores priores!) is the district The Déóshi, the village priest; and the Ojha the village The Déóshi has under him one servitor called Phant- There is a Déóshi in nearly every village. Over a small villages one Dhámi presides and possesses a vaguely but universally recognised control over the Déóshis of The general constitution and functions of the cleri- have already been fully explained. Priests are subject to no peculiar restraints, nor marked by any external sign of in dress or other. The connexion between pastor and flock is full of liberty for the latter, who collectively can eject their priest if they disapprove him, or individually can desert him for another if they please. He marries and cultivates like his flock, and all that he can claim from them for his services is, first, a share of every animal sacrificed by him, and second, three days' help from each of his flock (the grown males), per annum towards the clearing and cultivation of the land, he holds on the same terms with them and which have been already explained. Whoever thinks fit to learn the forms of offering, sacrifice and accompanying invocation, can be a priest; and if he get tired of the profession, he can throw it up when he will. Ojhás stand not on the same footing with Dhámis and Deóshis: they are remunerated solely by fees: but into either office—priests or exorcists—the form of induction is similar, consisting merely of an introduction by the priests or exorcists of the neophyte to the gods, the first time he officiates. One Dhámi and two Déóshis usually induct a Déóshi—three Ojhás, an Ojha; and the formula is literally that of an introduction—"this is so and so, who proposes, O ye gods! to dedicate himself to your service: mark how he performs the rites and, if correctly, accept them at his hands.'

Customs.—Under this head I shall state the usages observed at births, naming, weaning, togavirilis, marriage and death,

aggregating what is common, and distinguishing what is peculiar to the Bodo or Dhimáls. The customs of both people have a great similitude, owing to their perfect simplicity. They are derived, in fact, from nature, and nature as little strained by arbitrary devices of man as can well be. At births the mother herself cuts the navel-string, so soon as she has recovered strength for the act. No midwives are found, so that nature must do all, or the mother and offspring perish together. But deliveries are almost always very easy, and death in childbed scarcely known—a blessing derived from the active and unsophisticated manners of the sex. The idea of uncleanness occasioned by births, and by deaths also, is recognised; but the period of uncleanness and segregation is very short, and the purificatory rites consist merely of bathing and shaving, performed by the parties themselves. The infant is named immediately after birth, or as soon as the mother comes abroad, which is always in 4 or 5 days after delivery. There are no family names, or names derived from the gods. Most Bodo and Dhimáls bear meaningless designations, or any passing event of the moment may suggest a significant term: thus a Bhótia chief arrives at the village and the child is called Jinkháp; or a hill peasant arrives, and it is named Góngar, after the titular or general designation of the Bhótias. Children are not weaned so long as their mother can suckle them, which is always from two to three years—sometimes more—and two children, the last and penultimate, are occasionally seen at the breast together. The delayed period of weaning will account in part for the limited fecundity of the women. When a Bodo or Dhimál comes of age, the event is not solemnised by any rite or social usage whatever. Marriage takes place at maturity, the male being usually from 20 to 25 years of age, and the female, from 15 to 20. Courtship is not sanctioned; the parents or friends negociate the wedlock, though in so simple a state of society it cannot be, but the parties have frequently met and are well known to each other. The

Hindús wisely and decorously attach much discredit to the parent, who takes a "consideration" for the grant of his daughter in marriage. No such delicacy is recognised by Bodo or Dhimál parents, who invariably demand and receive a price, which is called Jan in the language of the former, and Gándi in that of the latter people. The amount varies from 10 to 15 rupees among the Dhimáls, from 15 to 45 among the Bodo. I cannot learn the cause of the great difference. A youth who has no means of discharging this sum, must go to the house of his father-in-law elect and there literally earn his wife by the sweat of his brow, labouring, more judaicò, upon mere diet for a term of years, varying from two as an average, to five and even seven as the extreme period. This custom is named Gabői by the Bodo—Ghárjyá by the Dhimáls. It, of course, implies a good deal of intercourse between the betrothed youth and damsel prior to their nuptials; but from all I can learn, instances of opportunity abused are most rare. The legal nature and effects of the nuptial contract have been already explained under the head of laws: what concerns fecundity, longevity, &c. under the head of medicine, as a branch of religion. The marriage ceremony is little perplexed with forms. After the essential preliminaries have been arranged, a procession is formed by the bridegroom elect and his friends, who proceed to the bride elect's house, attended by two females specially appointed to put red lead or oil on the bride elect's head, when the procession has reached her home. There a refection is prepared, after partaking of which the procession returns, conducting the bride elect to the house of the groom's parents. So far, the same rite is common to the Bodo and Dhimál—the rest is peculiar to each. Among the Dhimáls, the Déóshi now proceeds to propitiate the gods by offerings. Dáta and Bídata who preside over wedlock are invoked, and betel leaf and red lead are presented to them. The bride and groom elect are next placed side by side, and each furnished with five pauns, with which they are required to feed each other, while

the parents of the groom cover them with a sheet, upon which the Déóshi, by sprinkling holy water sanctifies and completes the nuptials. Among the Bodo the bride elect is anointed at her own home with oil; the elders *or* the Déóshi perform the sacred part of the ceremony, which consists in the sacrifice of a cock and a hen, in the respective names of the groom and bride, to the sun; and next, the groom, rising, makes salutation to the bride's parents, and the bride, similarly attests her future duty of reverence and obedience towards her husband's parents; when the nuptials are complete. A feast follows both with Bodo and Dhimáls, but is less costly among the former than among the latter—as is said, because the higher price paid for his wife by the Bodo incapacitates him for giving so costly an entertainment. The marriage feast of the Dhimáls is alleged to cost 30 to 40 rupees sometimes, the festivities being prolonged through two and even three days; whereas 4 to 6—rarely 10 rupees suffice for the nuptial banquet of a Bodo.

The Bodo and Dhimáls both alike bury the dead, immediately after decease, with simple but decent reverence, though no fixed burial ground nor artificial tomb is in use to mark the last resting place of those most dear in life, because the migratory habits of the people would render such usages nugatory. The family and friends form a funeral procession, which bears the dead in silence to the grave. The body being interred, a few stones are piled loosely upon the grave to prevent disturbance by Jackals and Ratels rather than to mark the spot, and some food and drink are laid upon the grave; when the ceremony is suspended and the party disperses. Friends are purified by mere ablution in the next stream and at once resume their usual cares. The family are unclean for three days, after which besides bathing and shaving, they need to be sprinkled with holy water by their elders or priest. They are then restored to purity and forthwith proceed to make preparations for a funeral banquet, by the sacrifice of a hog to Mainou or Timáng, of a cock to Báthó or Póchima, according to the nation.

When the feast has been got ready and the friends are assembled, before sitting down, they all repair, once again, to the grave, when the nearest of kin to the deceased, taking an individual's usual portion of food and drink, solemnly presents them to the dead with these words, 'take and eat: heretofore you have eaten and drank with us: you can do so no more: you were one of us: you can be so no longer: we come no more to you: come you not to us.' And thereupon the whole party break and cast on the grave a bracelet of thread priorly attached, to this end, to the wrist of each of them. Next the party proceed to the river and bathe, and having thus lustrated themselves, they repair to the banquet, and eat, drink and make merry as though they were never to die! A funeral costs the Dhimáls from four to eight rupees—something more to the Bodo, who practise more formality on the occasion, and to whom is peculiar the singular leave-taking of the dead just described.

Useful arts.—As already observed, the arts practised by the Bodo and Dhimáls are few, simple and domestic. Agriculture is the grand and almost sole business of the men, but to it is added the construction and furnishing of the dwelling house in each of the frequent migrations of the whole people. The boys look after the domestic animals. The women, aided by the girls, are fully employed within doors in spinning, weaving and dying the clothing of the family, in brewing, and in cooking. The state of the arts will be sufficiently and most conveniently illustrated by a description of the house, household furniture, clothes, food and drinks of the people, preceded by an account of the implements, processes, and products of agriculture.

The agricultural implements are an ax to fell the forest trees, a strong bill or bill-hook to clear the underwood and also to dig the earth, a spade for rare but more effectual digging, and lastly a dibble for sowing the seed. The ax is called Rúá by the Bodo, Dúphé by the Dhimáls. It is a serviceable implement of iron (the head) similar to that in use in the plains

where the head is bought; the haft being made at home. The bill, called Chékhá by the Bódó, Ghongói by the Dhimáls, is a "jack of all work" like in shape to our English bill, but with the curved extremity or beak prolonged and furnished with a straight downward edge of some three inches. It is of iron, of course, and purchased in the Kócch marts. The spade is the ordinary short, bent one of the plains where it is bought and where it is called Ködál. The Bodo and Dhimáls use it but little, and have no name of their own for it. The dibble is a wooden staff about 4 feet long, made by the people themselves. It is like a stout walking staff sharpened at the lower end. The process of culture, emphatically called 'clearing the forest,' is literally such for the most part, and would be so wholly, but that several of the species grown being biennials, a field is retained over the first year, so that the second year's work consists merely of weeding and resowing rice amid the other standing products. The characteristic work is the clearing of fresh land, which is done every second year, and thus, axes and bills clear away the wood: fire completes what they have left undone, and at the same time spreads over the land an ample stratum of manure (ashes): the soil is worked nearly enough in eradicating the undergrowth of trees (for the lords of the forest are only truncated); so that what little additional digging is needed, may be and is performed with the square end of the bill. 'Tis no great matter, and firing is the last *effectual* process. Amid the ashes the seed is sown by a dibbler and a sower, the former of whom, walking erect, perforates the soil in quincunxes by sharp strokes of his pointed staff, (called Shómán by the Bodo and Dhúmsi by the Dhimáls) so as to make a series of holes from one to two inches deep, and about a span apart; whilst the latter, following the dibbler, and furnished with a basket of mixed seeds, drops 4 to 6 seeds into each hole and covers them at the same time. All the various produce raised is grown in this promiscuous style. Chait, Baisákh and half Jéth, comprise the season for preparing and

sowing the soil. Sáwan, Bhádún, Kúár and half Kártik, that for gathering the various products, save cotton, which is not gathered till Pús-Mágh. The rest are reaped as they successively ripen: first cucurbitaceous plants (Kóhara, Louka, Khíra, Kankara, Karéla); then greens (Sém, mattar, Béngan, Chichinda, Pói); then the several edible roots (Yam, Arwi, &c.) then the condiments (Haldi, Adrak, red peppers); then the millets, and pulse (Marwa, Kúlthi, U'rid); then Maize; next rice; then the mustards (Tori or Sarsún or Til); and last of all, cotton. The fields, which are much better worked in eradicating the jungle than those for which the Bengal plough performs the same office, are likewise as much better weeded; and how strange soever to mere English ears, the huge mixture of crops may sound, this mixture does not greatly exceed the practice of Bengal, nor is it inconsistent with good returns, though there be no artificial irrigation whatever. The cotton is a biennial of inferior quality, but it is the main crop, and that from the sale of which in the plains, the Bodo and Dhimáls look to provide themselves with the greatest part of the rice they consume; for their own supply is very inadequate. Nevertheless rice is usually spoken of as the crop next in estimation to cotton, though maize and even millet seem to contribute as much to the quantity of home reared food. The rice grown is similar to the "dry rice"—"the Ghaiá" of Nepal—the "summer rice" of the plains. The other articles grown, have all been enumerated above, save Indigo which, with the cochineal of the forest, and Madder procured from the hills, supplies the Bodo and Dhimáls with dyes. Arhar and a few more of the agricultural and horticultural products of the plains are occasionally grown by the Bodo and Dhimáls, whose chief products, however, are those given above, and of them not absolutely all in one field and year, though from 12 to 15 are always there and include a good supply of vegetables, condiments and cerealea, but the last deficient in the article of rice which is the principal grain eaten. Of vegetables the favourites are Béngans,

cucurbitacea and roots (Thá vel Lin in their own tongues): of cereals, rice: of condiments, red peppers. Mustards are grown not for their oils, nor as stimulants, but merely for eating like parched peas. The oil seeds are fried and are relished in that state:* the young plants also are used as greens. The surplus seed is sold to the oilmen of the plains, neither Bodo nor Dhimál being wont to express oil, of which they consume little, and that only for cooking. Lights they use none (save on occasions of ceremony and of púja) but go to bed early and sit by the fire—a splendid wood fire—till then. The small quantity of oil used for cooking they buy in the adjacent marts of the Kocch. The cotton crop and the surplus of the mustard crop, are all the agricultural products which they sell any portion of. Cotton is habitually sold, the small portion only that is needed for clothing the family being reserved, which may be about one fifteenth of what is raised. The domestic animals have been enumerated elsewhere and must be spoken of again when we come to the head of food. Agriculturally viewed, they are a dead letter, not even their manure being employed.

Upon the whole the agriculture of the Bodo and Dhimáls, is conducted with as much skill as that of their lowland neighbours; with skill superior much to that of their highland neighbours; and with pains and industry greatly above those of either highlanders or Kocches. The following details of what is raised by one Bodo cultivator, and consumed by himself, his wife and three young children, imperfect though they be, will help to convey a just idea of his position; and those who care to compare it with the position of a peasant in the hills and in the plains, will find the means of making such comparison in Appendix II.

* They are fried with greens, and of course yield up a good deal of their oil to flavour the vegetables.

Bodo peasant tilling about 1¾ bigha with the spade.

PRODUCTS OR INCOME.

Dhán or rice in husk,	24 bisi =	12 maunds =	4	0	0
Cotton undressed,....	16 bisi =	8 maunds =	32	0	0
Maize,..............	3 bisi =	1½ maunds =	0	8	0
Millets and Pulse, ...	4 bisi =	2 maunds =	0	12	0
Condiments, dyes & greens,	2 bisi =	1 maund =	4	0	0
		Total Rupees,..	41	4	0

EXPENSES.

Rice in husk, bought, 3 Pouthi = 48 maunds =	15	0	0
Salt bought, 18 Phol = 18 seers =	3	0	0
Cotton field pujá,........................ =	1	0	0
Government tax,......................... =	1	0	0
Cotton seed bought, ... =	1	0	0
Ai huno festival,......................... =	3	0	0
Oil bought for worship and for occasional lights, =	0	8	0
Sickness, fees to the Ojha,................ =	4	0	0
Presents to sisters and friends who ask aid and make visits,......................... =	2	0	0
Ornaments for wife,..................... =	2	0	0
Fruits bought for self, wife and children, ... =	2	0	0
Fish bought in rains when none can be taken in the forest,........................ =	1	8	0
Earthen vessels bought, ... =	0	8	0
Proportion of price of Chékhá or Bill, ... =	0	8	0
Ditto ditto of Jong or spear, ... =	0	8	0
Ditto ditto of metallic pots and pans, ... =	0	8	0
Sundries,............................... =	2	0	0
Total Rupees,..	40	0	0
Balance in favour,..........................	1	4	0

It has been already mentioned that the Bodo and Dhimál peasant is liable to a corvee or labour tax, the items of which may be added thus—for the Rajah 3 days, thrice a year or 9 days—for the Rajah's local representative, 6 days—for the

village priest or Déóshi, 3 days—Total 18 days per annum. This is so much deducted from his resources, and may be stated at 2* rupees in coin. A peasant of the plains, using the plough, will earn twice or even thrice as much as a Bodo or Dhimál, and yet, what with the wretched system of borrowing at 25 to 30 per cent. and the grievous extra frauds incidental to that system, he will not be nearly so well off. The Bodo or Dhimál again, has abundance of domestic animals, and is moreover at liberty to eat the flesh of all save the cow, whereas the peasant of the plains has few, and of those only the goat that he can eat. And, lastly, the Bodo's industrious wife not only spins, but weaves and dyes all the clothes of the family, besides supplying it amply with wholesome and agreeable beer, whilst the peasant's wife in the plains does nothing but spin; and though this may diminish the cost of the family clothing, still it must be bought, nor will there be much thread to dispose it in free sale, apart from the clothier. The highland peasantry, generally, earn less than the Bodo and Dhimáls, and are proportionally worse off, though lightly taxed and exempt from the curse of the borrowing system. The Newár peasants of the great valley of Nepal,—as industrious as the Bodo and Dhimáls—nay more so—and more skilful too,—earn more and retain more notwithstanding the heavy *rent* they pay to their landlord, who pays the light tax or Government demand on the land. The particulars may be seen in the appendix.

Houses.—The Bódo and Dhimáls build and furnish their own houses, without any aid of craftsmen, of whom they have none whatever. They mutually assist each other for the nonce, as well in constructing their houses as in clearing their plots of cultivation, merely providing the helpmates with a plentiful supply of beer. A house is from 12 to 16 cubits long by 8 to 12 wide; a smaller house of the same sort is erected opposite for the cattle, and if the family be large, two other domiciles

* If the Bodo pay one rupee of direct and two of indirect taxes, he will be nearly on a level, quoad public burdens, with the peasant of the plains.

like the first are built on the other sides, so as to enclose an open quadrangle or yard. The houses are made of jungle grass secured within and without by a trellice work of strips of bamboo. The roof has a high and somewhat bulging pitch and a considerable projection beyond the walls. It also is made of wild grass, softer than that which forms the walls. There is only one division of the interior which separates the cooking and the sleeping portions of the house, which has no chimney or window and but one door. Ten to forty such houses form a a village, without any rigid uniformity or any defences whatever.

2. *Furniture*—Is very scant, consisting only of a rare bedstead, some sleeping mats, a stool or two, and some swinging-shelves; and all of these are made at home. Household utensils are a few earthen vessels for carrying and holding water, some metallic cooking, eating, and drinking pots, and a couple of knives, to which we must add the spinning, weaving, dyeing, and brewing apparatus of the women. All the latter are of the simplest possible form and homemake: the earthen and metallic pots and pans are purchased in the Kóech marts. There are none of iron nor of copper; all are of brass or of other mixed metals that are metallic, owing, it is said, to the dearness of iron and copper. There are no leathern utensils. Baskets of bamboo and of cane and ropes of grass, are abundant and of homemake, by the men who likewise haft all the iron implements they purchase abroad, for agricultural or domestic uses. It has already been said that lights are dispensed with beyond what is afforded by an ample fire.

Clothes.—With both people they are made at home and by the women. The Bodo women wear silk procured from the castor plant worm, which they rear at home in each family. The Bodo men and Dhimáls of both sexes wear cotton only. Woollen is unknown, even in the shape of blankets. The manufactures are durable and good, and not inconveniently coarse—in fact, precisely such as the people require: and the

dying is very respectably done with their own cochineal, morinda, or indigo, or with madder got from the hills—but all prepared by themselves. The female silk vest of the Bodos possessed by me is 3½ feet wide by 7 long, deep red, with a broad, worked margin of cheque pattern—and of white and yellow colours, besides the ground red—above and below. This garment is called Dókhana by the Bodo, and must be a very comfortable and durable dress, though it somewhat disfigures the female form by being pressed over the breast as it is wrapped round the body, which it envelopes from the armpits to the centre of the calves. The female garment of the Dhimáls differs only in material, being cotton. It is called Bónha. The male dress of the Bodo consists of two parts—an upper and a lower. The former is equivalent to the Hindu chadar or toga. It is called Shúmá, and is 9 to 10 cubits by 3. The latter, styled Gámchá, and which is 6 cubits by 2, is equivalent to the Hindu Dhoti, and after being passed between the legs is folded several times round the hips and the end simply tucked in behind. The male dress of the Dhimáls is similar: its upper portion is called Pátaka—its lower, Dhári—the whole, Dhába with this people—Hí with the Bodo. All cotton clothes, whether male or female, are almost invariably white or undyed. Neither Bodo nor Dhimál commonly cover the head, unless when the men choose to take off their upper vest and fold it round the head to be rid of it. Shoes are not in use; but a sort of sandals or sole-covers, called Yápthong vel Champhoï, sometimes are, and are made of wood by the people themselves. There are no other shoes. Ornaments are rare, even amongst the women, who however wear small silver rings in their ears and noses also, and heavy bracelets of mixed metal on their wrists. These are bought in the Kócch marts, and are quite simple in form.

Food.—The sorts of vegetable food have been already enumerated in speaking of agriculture; rice is the chief article: wheat or barley, unknown even by name. Ghiu or clarified butter, is

likewise totally unused and unnamed, and oil is very sparingly consumed for food. Salt, chillies, vegetables, plenty of rice, varied sometimes with maize or millet, and fish or flesh every second day, constitute, however, a meal which the poor Hindu might envy, washed down as it is with a liberal allowance of beer. Plenty of fish is to be had from December to February, both inclusive, and plenty of game from January to April inclusive, though the Bodo and Dhimál are no very keen or skilful sportsmen, notwithstanding the abundance of game and freedom from all prohibitions. They have the less need to turn hunters in that their domestic animals must supply them amply with flesh. They have abundance of swine and of poultry, and not a few of goats, ducks and pigeons, but no sheep nor buffaloes, and cows are scarce; milk is little used, but not eschewed, as by the Gárós it is. They may eat all animals, tame or wild, save oxen, dogs, cats, monkeys, elephants, bears and tigers. Fish of all sorts, land and water tortoises, mungooses, civets (not cats!), porcupines, hares, monitors of enormous size, wild hogs, deer of all sorts, rhinoceros, and wild buffaloes, are amongst the wild animals they pursue for their flesh; and altogether they are abundantly provided with meat.

Drinks and *stimulants*.—The Bodo and Dhimáls use abundance of a fermented liquor made of rice or millet, which the former call Jó, the latter, Yú. It is not unpleasant, and I should think was very harmless. Its taste is a bitterish subacid, and it is extremely like the Ajimana of the Néwárs of Nepal. Brewing and not distilling, seems to be a characteristic of nearly all the Tamulian races, all of whom drink and make beer—and none of them spirits. The Bodo and Dhimál process of making this fermented liquor is verysimple: the grain is boiled: the root of a plant called Agaichito is mixed with it: it is left to ferment for two days in a nearly dry state: water is then added, quant. suff.; the whole stands for 3 or 4 days, and the liquor is ready, The Agaichito plant is grown at home: its root, which serves for balm, is called Emon. I have never

seen it. Besides this beer—of which both people use much—they likewise freely use tobacco; but never opium nor hemp in any of the numerous preparations of both; nor distilled waters of any kind; and upon the whole, I see no reason to brand them with the name of drunkards, though they certainly love a merry cup in honour of the gods at the high festivals of their religion. Among my own servants the Bódó have never been seen drunk: the Moslems and Hindús, several times excessively so.

Manners.—The manners of the Bodo and Dhimáls are, I think, a pleasing medium between the unsophisticated roughness of their highland neighbours, and the very artificial smoothness of their neighbours of the plains. They are very shy at first; but when you know them are cheerful without boisterousness and inquisitive without intrusion. Man's conduct to woman is always one of the best tests of his manners: now the Bodo and Dhimáls use their wives and daughters well; treating them with confidence and kindness. They are free from all out-door work whatever; and they are consulted by their husbands as their safest advisers in all domestic concerns, and in all others that women are supposed likely to understand. When a Bódó or Dhimál meets his parent or one of the elders of the community, he drops his joined hands to the earth, and then raises them to his forehead; and if he be abroad he says 'father, I am on my way'—to which the parent or senior answers 'may it be well with you.' There is little visiting save that which is inseparable from the frequent religious feasts and festivals, already sufficiently described, nor are amusements or pastimes for young or old common. Indeed, children or women seem to have none, and the men so little heed them, that neither Bódó nor Dhimál tongue has a word of its own for sport, play or game! The young men, however, have two games, which I proceed to describe summarily. In the light half of October, on the day of the full moon, a party of youths proceeds at night-fall from village to village, like our Christmas

walkers, hailing the inhabitants with song and dance, from night till morn, and demanding largess. This is given them in the shape of grain, beer and cowries, wherewith on their return they make a feast, and thus ends the pastime, which is called Harna-harni by the Bodo, and Harna-dháká by the Dhimáls. Again, in the dark half of the same month, when the wane is complete, the youths similarly assemble, but in the day time, and dressing up one of their party like a female, they proceed from house to house and village to village, saluting the inhabitants with song and dance, and obtaining presents as before, conclude the festival with a merry making among themselves. The Bodo name of this rite or game is Chórgéléno—the Dhimáls call it Chórdháká. And now we shall conclude the subject of manners with a statement of the ordinary manner in which a Bodo or Dhimál passes the day. He rises at day spring, and having performed the offices of nature and washed himself, he proceeds at once to work in his field till noon. He then goes home to take the chief meal of the day, and which consists of rice, pulse, fish or flesh (on alternate days), greens and chillies, with salt—never ghiu—seldom oil. He rests an hour or more at noon, and then resumes his agricultural toils, which are not suspended till night-fall. So soon as he has got home, he takes a second meal with his family—then chats a while over the fire, and to bed betimes—seldom two hours after dusk. If the children be young, they sleep with their parents—if older, apart. The Bodo call their first meal Sanjúphúni inkhám—their second, Bílíni inkhám. The Dhimál name for the first is Mánjbéla-cháká; for the second, Dilima-cháká. Wives usually eat after their husbands—children with.

Character.—The character of the Bodo and Dhimál, as will be anticipated from the foregone details, is full of amiable qualities—and almost entirely free from such as are unamiable. They are intelligent, docile, free from all hard or obstructive prejudices, honest and truthful in deed and word, steady and industrious in their own way of life; but apt to be mutable and

idle when first placed in novel situations, and to resist injunctions, injudiciously urged, with dogged obstinacy. They are void of all violence towards their own people or towards their neighbours, and though very shy of strangers, are tractable and pleasant when got at, if kindly and cheerfully drawn out. The Commissioner of Assam, Major Jenkins, who has by far the best opportunities for observing them, *when drawn out of their forest recesses*, gives them, as we have seen, a very high character as skilful laborious cultivators, and peaceable respectable subjects; whilst that this portion of them want neither spirit nor love of enterprise, is sufficiently attested by the fact, that when the Dorjiling corps was raised two-thirds of the recruits first obtained were Bódó of Assam. Neither the Bodo nor Dhimál, however, can be characterised, upon the whole, as of military or adventurous genius, and both nations decidedly prefer, and are better suited for the homebred and tranquil cares of agriculture. They are totally free from arrogance, revenge, cruelty and fierté; and yet they are not devoid of spirit, and frequently exhibit symptoms even of that passionate or hasty temperament, which is so rare, at least in its manifestations, in the east. Their ordinary resource against ill-usage is immoveable passive resistance: but their common demeanour is exempt from all marks of the wretched alarm, suspicion and cunning that so sadly characterise the peasantry of the plains in their vicinity, and which, being habitual, must be fatal to truth. The Bódó and Dhimál in this respect, as in most others, more nearly resemble the mountaineers, whose straightforward manly carriage so much interests Europeans in their favour. Oppression and its absence beget these different phases of character. The absence of all petty trade likewise contributes materially to the candour and integrity of the Bodo and Dhimáls. Among all mankind, women, wine, and power are the great tempters, the great leaders astray. Now, the Bodo and Dhimáls rise decidedly superior to the first temptation; are not unduly enslaved to the second; and, from the perfect

equality and subject condition of the whole of them, are entirely exempted from the third. Power cannot mislead those who never exercise it: where women are esteemed and no artificial impediments whatever exist to prevent marriage, women are a source, not of vice, but of virtue: and, lastly, where "honest john barley corn" is free from the dangerous alliance of spirits, opium and hemp, I know not that he, even if assisted by the "narcotic weed," need be set down as a necessary corrupter of morals. True, the Bódó and Dhimál do not pretend to the somewhat pharisaical abstemiousness *or* cleanliness of the Hindús. But I am not therefore disposed, particularly on Hindú evidence, to tax them with the disgusting vices of drunkenness and dirtiness, though these, and obstinacy, *if any*, are the vices we must lay to their charge, as the counterpoise of many and unquestionable virtues. Peasant, be it remembered, must be compared with peasant, and not peasant with people of higher condition; and if the comparison be thus fairly made, it may perhaps be truly decided, that the Bodo and Dhimál are *less* sober and *less* cleanly and *less* tractable than the people of the plains—*more* sober and *more* cleanly and *more* tractable than those of the hills. The Bodo and Dhimáls are good husbands, good fathers and not bad sons; and those who are virtuous in these most influential relations, are little likely to be vicious in less influential ones, so that it need excite no surprise that these people, though dwelling in the forest, apart from the inhabitants of the open country, are never guilty of black mailing or dacoity against them, whilst among themselves crimes of deep dye are almost unknown. To the ostentatious hospitality of many nations whose violence against their neighbours is habitual, they make no pretensions; but among their own people they are hospitable enough, and towards the stranger, invariably equitable and temperate.



Rajman Sinh fecit

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Tamulian types. No. 1. A Bódó

Appendix I of Essay on the Kocch, Bodo & Dhimal





Tamulian types No. 1.
Birna Bódó, ætat. 21.

APPENDIX.

No. I.—Physical Attributes.

(See annexed Illustrations.)

The physical characteristics of these races have already been summarily stated. But it is desireable to be more particular on this head with reference to the accompanying admirable illustrations, done by my Néwár artist, Rajmán Singh. A young man named Bírna, a Bodo, has been selected to represent his nation, and through it the Dhimáls and Kocches also, for the traits of face and form are so nearly alike in all that neither pen nor pencil could satisfactorily set them apart. Birna is about 21 years of age (for like a true Bodo, he knows not how old he is), so that we are obliged to give his age conjecturally. The mistake however cannot exceed a year or two.

His dimensions are as follows in English feet, inches and quarters.

	1st time.		2d time.	
Total height,	5	3¾	5	3½
Crown of head to hip,	2	3	2	2¾
Hip to heel,	3	1	3	1
Length of arm,	2	3½	2	3⅜
Length of foot,	0	9	0	9
Length of hand,	0	6⅝	0	6⅞
Greatest girth of chest,	2	7¼	2	7
Greatest width across shoulders,	1	2¾	1	2¾
Girth of pelvis at hips,	2	3	2	5
Greatest width of pelvis, at hips, less,	0	11	0	10½
Greatest girth of head,	1	9	1	8¾
Greatest length of head, chin to crown,	0	9	0	9¼
Greatest width of head, across parietes,	0	5¾	0	5⅜
Greatest girth of thigh,	1	5¾	1	5½
Greatest girth of calf,	1	1¼	1	1½
Greatest girth of arm,	0	9	0	9⅜

Birna's colour is an olive or brunet, clear and pale as that of a high caste Hindú. Though a stout youth, of 21 or more, he has not yet the least symptom of beard, and but a very faint show of moustache. He expects, he says, to have more or less of beard in five or six years, but shall carefully eradicate the stray hairs, more majorum! He has no want of eyelash or eyebrow and the hair of his head is copious, straight, strong and glossy. He has no hair on the chest, but as much as usual on the armpits and elsewhere. He is well made and stout enough, sufficiently fleshy, but without any striking muscular development. His calves, in particular, though not quite equal to those of the mountaineers, are very superior to any thing of the sort to be seen amid the people of the plains. His legs are long in proportion to his trunk, but not awkwardly so, and his chest is finely formed, broad and deep. His head is well formed and well set on the shoulders, the great foramen having apparently a central aperture. There is no defect of cranial development anteally or posteally, and the scull is well shaped and round, though not so ample in the frontal region as in fine specimens of the Arian vel Caucasian family, and the face is larger in proportion to the head than in *such* specimens. The length of the head to that of the body is as one to seven nearly. If the features are not straight, or perpendicular, to the front, the want of right line is caused less by recession of the forehead or chin than by the advance of the jaws and lips, which are both large. The mouth is too wide and the lips too thick for beauty; but there is no ape-like or negro-like deformity, nor do the finely formed teeth project forward. The chin wants the rounded projection of the Arian type; but it is not ill formed nor retiring. The forehead has sufficient height and breadth, though there are vague indications of contraction and backward slope as compared with very fine heads. The eye is sufficiently large and sufficiently well opened; but the cavity around it is too much filled with flesh, and the angles of the aperture have a tendency to obliquity, the outer one upwards and the inner, downwards. The nose, sufficiently long and well raised between the eyes, has a good, narrow, straight bridge, but a somewhat thickened or clubbed extremity, and the nares are wide, inclining from the elliptic to the round shape. The ears are somewhat large and stand rather apart from the head; but not remarkably so. The oval form to which the contour of the face inclines is broken by the projection of the cheek

bones, between which the face is noticeably wider than any where else, but only in a small degree; and, upon the whole, the ill-effect of the somewhat large and quasi-Mongolian features, is redeemed by their cheerful and amiable expression, though the human type indicated is clearly rather Mongolian than Caucasian.

No. II.

*Production and consumption of a Néwár peasant of the valley of Népál, cultivating with the spade seven standard ropini of Népál.**

1 man, 1 wife and 3 small children.

HOUSEHOLD UTENSILS AND AGRICULTURAL IMPLEMENTS.

Iron pots and implements, domestic and agricultural. 1 Lóhyá or Tá-kyá; 1 lamp, díp or Dallú, 1 spoon, Dárú or Dhouwo; 1 spade, Kúdál or Kú; 2 sickles, hasuá or íí; 2 spuds, Basuli or kokaicha; 1 knife, churi or chú-pi; 1 cleaver, Pahasúl or khúni,.... ...	2	13	6
Copper pots, domestic.—4 plates or tháls; 1 drinking pot, lótah or táhán-po; 2 cups or saucers for greens, &c. katóra or khola,................................	4	0	0
Earthen pots.—2 large vessels, hándi or kousi; 1 water-drawing, méntá or Gópah; 1 to hold water, gharra or dhapa; 4 dishes, parai or bhégó,.................	0	2	0
Sundries.—1 Pestle and mortar, silalora or lohómá; 1 winnow, dagara or hásá; 1 broom, jharu or túphi; 1 rope, dora or lákhá khi, ...	0	6	3
1 sleeping mat, chatai or súkhú; 1 blanket, kamal or sángá,.......................................	1	1	0
Woman's weaving apparatus.—1 spinning wheel, char-ka or yong; 1 cotton cleaner, phatka or tímá; 1 loom, karigá or tánjolong, ...	1	8	3

* Four ropini equal one bigah, or thereabouts.

Production, annual.

5 ropini of wet rice land or Lakhábú,—1st crop, Málsi dhán, 20 múri=40 man,	40	0	0
2 ropini of dry rice land or U'lábú, 1st crop, Ghaiádhán, 5 múri=10 man,	8	0	0
Gleanings of both the above, Phúlówá, 10 Páthi=1 man,	0	12	0
Second crops, or summer crops, Jari or Séé—Lakhábú Séé—Wheat, 2 múri=4 man,	8	0	0
U'lábú Séé—Greens, roots and red peppers, 1½ múri=3 man,	3	0	0
Straw and bran of rice and wheat of all crops, 36 loads (mans),	2	8	0
Wages earned as a carrier in cold months,	24	0	0
Wages for odd jobs all the year round,	12	0	0
Total earnings,	98	4	0
Earnings from the soil,	62	0	0

Monthly expenses.

Rice for all the family, 17th páthi=1 man 27 sér,	3	3	3
Salt for do do, 2 mána=1½ sér,	0	4	0
Oil, eating, do do, 1 bokóché=½ sér,	0	2	0
Tobacco, do do, 1 bádháni=1½ sér,	0	3	0
Greens, roots, red peppers, do, 2¾ páthi=11 sér,	0	4	0
Fuel, louna or chúsí, 3 loads,	0	3	3
Lights (burn pine sticks of own cutting),	0	0	0
Grain for brewing and distilling, 3¼ páthí=13 sér, yielding 1 sér spirits, 10 sér of beer,	0	8	0
Daily luncheon, jalpán or diko,*	0	12	0
Per mensem,	5	7	6
Per annum,	65	10	0

Annual expenses.

Twelvefold of the above expenses,	65	10	0
Landlord's rent on the Lakhábú, called Pćón,	20	0	0
Do do on the Ulábú, do do,	4	0	0

* Throughout these details the native terms have been given to secure accuracy and facilitate reference. The first term is Hindi; the second, Newari, a language so little known that the Hindi equivalent is added.

N. B.—2nd crops are rent free—Landlord pays the land tax.

Government capitation or house-tax, viz., sáwani, 0 1 6; phágú, 0 1 6; shri panchami, 0 0 9,	0	3	9
Government corvee or bíth, composition for,	0	12	0
Mendicant tax or Jógi pá,	0	0	6
Barber,	0	6	0
Wear and tear of implements and utensils,	1	11	0
Cotton to make clothes, 2 dhárni=6 sér,	2	0	0
Total expenses,	94	11	6
Balance in favor,	3	4	6

Peasant of the plains (Azimgurh), cultivates 6 standard bighas with the plough. Family as before.

Agricultural implements or stock.

Two oxen for the plough,	16	0	0
One plough,	1	0	0
One harrow, &c.	1	0	0
One dúrmús or smoother,	0	2	0
One kodál or spade,	1	0	0
Two khúrpi or spuds,	0	2	0
Two Hasúá or sickles,	0	3	0
One Háthá or irrigating shovel,	0	4	0
One Doura or shovel,	0	1	3
One Páncha or rake,	0	1	6
One Akhana,	0	1	6
	19	15	6

Household utensils.

Iron pots and pans, none,	0	0	0
Brass pots, 1 lótah, 1 thál,	2	4	0
Earthen pots for cooking, drawing and holding water,	0	8	0
Wooden utensils—Okli músal, to husk rice,	0	4	0
———Plates, dishes, &c.	0	7	0
Leathern utensils, Chalani, súp, &c.	0	2	0
Stone utensils, Pestle and Mortar,	0	8	0
Two bedsteads,	0	7	0

One blanket,	1	0	0
Bed clothes, Dohar, chadar,	1	12	0
Wife's spinning wheel,	0	4	0
	5	4	0

Annual production.

Two fasals or crops, Kharíf and Rabbi—Wet rice land, three bighas.

1st crop, kharíf—Dhán or rice, 20 mans,	20	0	0
Janéra, 8 mans,	8	0	0
Tángan, 1 man,	0	8	0
U'rid, 1 man,	2	0	0
Kaukari, 1 man,	0	12	0
2nd crop Rabbi—Wheat, 1½ bigha, 10 man,	13	5	3
	44	9	3
Sugar ½ bigha, 10 mans gúr,	25	0	0
Arhar, } 1 bigha mixed, { 8 mans,	8	0	0
Cotton, } 1 bigha mixed, { 4 mans,	8	0	0
Dry or wheat land, 3 bighas, 1 crop.			
Barley, 2 bighas, 20 mans,	20	0	0
Wheat, 1 bigha, 10 mans,	13	5	4
Straw, bran, &c. of all the crops, 80 kháchá,	14	0	0
Total raised,	130	10	8

Annual expenses.

Government tax,	12	0	0
Interest at 25 per Cent. on whole stock, raised on loan,	29	0	0
Seed,	8	8	0
Wear and tear of implements,	1	0	0
Wagon or cart hire,	0	8	0
Cotton bought to make thread,	0	4	0
Pújas or worship,	5	0	0
Puróhit or family priest,	0	8	0
Weaver's charge for weaving wife's and children's clothes from own thread,	2	0	0
Wear and tear of pots and pans,	0	4	0
Repairs of house,	0	12	0
Earthen pots,	0	8	0

Physician, ...	0	8	0
Fees to miller, ...	1	0	0
Washerman, Barber, Smith, ...	2	0	0
Man's clothes bought, ...	4	0	0
	67	12	0

Monthly expenses.

Barley for food, 3 mans, ...	3	0	0
Pulse, do, 20 sérs, ...	1	0	0
Salt and oil, 2 sér of each, ...	0	8	0
Tobacco 2 sér, ...	0	4	0
Food of two oxen, ...	2	0	0
Flesh and fish for family, ...	0	8	0
	6	15	0
Per annum,....	83	4	0
Total expenses per annum,....	151	0	0
Balance against,....	20	5	4

Thus it appears that the productive energy of the Néwár, working with the spade upon the same extent of land or thereabouts, is to the productive energy of the Bodo, working somewhat similarly, that is without aid of plough, as 3 to 2; and to that of the peasant of the plains, using the plough, as 3 to 2 also. The Néwárs indeed are the best cultivators in Asia. 'Tis hard to compare the Bodo with them. I have no materials yet for comparison with the highlanders of Sikim, who however I know pretty well cannot compete with the Bodo, whose productive energy exceeds that of the lowland peasant, aided by the plough, by one-seventh. With regard to the peasantry of the plains it is very evident that it is not the weight of government taxation which crushes them, but the borrowing system—the miserable habit of never laying by a sixpence—of living upon loans—annually taking up their whole stock from the capitalist at an interest never less, and often more, than 25 per Cent., so that, as they say themselves, their life is spent in filling a vessel full of holes at the bottom, and beneath which is another *entire* vessel belonging to the usurer!—The above details show that the government tax is but one-eleventh of what the Azimgarh peasant raises from the soil; and also that the interest he annually pays is nearly (in fact, fully) threefold of the public demand.

Thus the poor peasant is perpetually plunged into difficulties such as the present account may fully explain, whereby it is seen that the annual deficit is equal to one-sixth of the annual gross produce raised by this cultivator. Now, look at the Bodo cultivator's account: here is no debt; and small as the whole earnings are, I can testify that they suffice for such comfort as no peasant of the plains has any conception of. But the Bodo, it may be argued, is nearly exempt from taxation.* Look, then, at the Néwár peasant of Népál, whose burdens equal two-fifths of all he rears from the *soil*—one-fourth of whatever he annually produces by *all* his industrious toils. Nor does it in the least matter to the present question that what he pays is rent—not tax—for in the plains of India the government stands in place of landlord, and, if it did not, the peasant's position cannot be at all affected by the quarter or denomination of his payment, but only by its positive and relative amount, including *every* permanent charge, such as that incurred by the Hindu to those craftsmen whose services his scrupulosity and his indolence compel him to pay for. On the other hand, the simpler and more active habits of the Néwár peasant and his wife enable him to dispense with these craftsmen, and to add, besides, nearly a third to his agricultural income by labour apart from, and in excess of, that devoted to the soil. And thus the Néwár peasant, whilst living far more comfortably than the Hindu peasant—better fed—better clad—and better housed by much—yet never exceeds his income; and, paying not a sous to the usurious capitalist or rather loan-monger, whose *indirect frauds are as bad as his direct extortions*, can sustain cheerily legitimate agricultural burdens great as those I have recorded!

Darjeeling, June 4th, 1846. B. H. Hodgson.

P. S.—I have said that I do not propose to go into comparisons till I have accumulated a large mass of materials. But I may mention, as a sample of the prospective fruits of this inquiry in re-uniting the so long and so utterly scattered members of the Tamulian family, that the identify of the Gárós and Khasias as well as of the Cacháris with the Bodo is already nearly or quite established, and that points of arbitrary similitude in creed and customs and speech, indicating radical identity of race, are rapidly multiplying in relation to the aborigines of this frontier and those of South Bihar, viz., the Kóls or Dhángars.

* It has been shown above that the real pressure of taxation is in fact equal in both

ADDENDA ET CORRIGENDA.

Page ix. of *Preface*, last line—*for* Mantichurian, *read* Mantchurian.

Page 11 *Vocabulary*, 1st column, line 13 from top—*for* luz, *read* lux.

—— 12 ditto, 4th column, line 17 from bottom—*for* Dayàng, *read* Dyáng. Diáng.

—— 17 ditto, 4th column, line 5 from bottom—*for* Chai and Léö, *read* Chai Léö.

—— 24 ditto, 4th column, line 15 from bottom—*for* Dan khaménkou, *read* Dánkha ménkou.

—— 25 ditto, 2d column, line 17 from bottom—*for* Banua Súar, *read* Banua Súvar.

—— 27 ditto, 1st column, line 3 from bottom—*for* Phúku, *read* Phúdki.

—— 30 ditto, 1st column, line 21 from top—*for* Snipes or Scolopax aut, *read* Snipes or Scolopax.

—— 37 ditto, 1st column, line 1—*for* Barb or ear, *read* Barb of ear.

—— 65 ditto, 4th column, line 7 from top—*for* Elou mánths, *read* Elou mantho.

—— 67 ditto, 4th column, line 22 from top—*for* Kóts-á, *read* Kót-sá.

—— 68 ditto, 4th column, line 6 from top—*for* Ghoro ko sá, *read* Onhya ko sá.

—— 70 ditto, 4th column, line 4 from top—*for* Ogyan, *read* Gyan manthu.

—— 79 ditto, 4th column, line 17 from top—*for* Jishláh, *read* Jishláp.

—— 86 ditto, 4th column, line 11 from bottom—*for* Nhéchúto Páli, *read* [illegible]chútopáli.

—— 88 ditto, 1st column, line 2 from bottom—*for* To fall, *read* To fail.

—— 90 ditto, 3d column, lines 5 and 7 from top—*for* Ongo raine, *read* Ongá raine. Also same page, 4th column, line 8 from top—*for* Nhéchota Dópli, *read* N[illegible] dópli.

—— 107 of the *Grammar*, line 8 from top, omit the word 'passim.'

—— 110 ditto, line 2 from bottom—*for* (yonga) if a voice precede it, *read* (yonga if a vowel precede it).

—— 111 ditto, line 5 from bottom—*for* of the sort, *read* to form them.

—— 123 ditto, 1st line—*for* an *read* and. Same page, last line, *add* 'the' after Bodo, and *omit* that before it—l. 2, from bottom, *for* form *read* from—l. 6, *add* 'and relative pronuns' after 'conjunctions'—l. 7, *omit* 'and' before 'the extentive'—l. 8, *omit* the comma in 'supine'—l. 9, *add* 'and there is' before 'nothing.'

—— 128 ditto, line 8 from top—*for* junule, *read* jungle—l. 11, *for* Mí á, *read* Míá.

—— 135 ditto, line 8 from bottom—*for* Ná doán, *read* Ná dóáng.

—— 138 ditto, line 10 from bottom—*omit* full stop after skirt—l. 7, after Kébrat, *add* Pallah.

—— 152 ditto, line 2 from top—*for* Hajons, *read* Hájóngs.

—— 156 ditto, line 6 from top—*for* characteristics, *read* characteristic.

—— 158 ditto, line 10 from bottom—*for* are perpetually shifting, *read* they are perpetually shifting.

—— 163 ditto, line 8 from top—before the word confirmatives *add* not.

—— 171 ditto, line 17 from top—*for* Hogron, *read* Hágron.

—— 175 ditto, line 7 from bottom—*for* Kajah, *read* Rajah.

—— 121 ditto, line 14 from top—after the word gone, add foot note, 'This use of the past tense, wherever the action is past is an invariable idiom.' Same page, add [illegible], after the word will, in second line—'in English, or must, ought, which [illegible] in form as being inflexable or immutable.'

N. B.—For Meech always read Bodo, wherever the former [illegible] inadvertently retained.